

Palestine Pilgrims' Text Society.

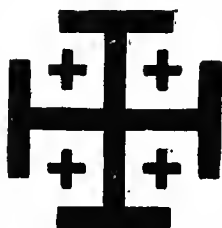
DESCRIPTION OF SYRIA,
INCLUDING PALESTINE.

BY

MUKADDASI

(CIRC. 985 A.D.).

Translated from the Arabic and Annotated by
GUY LE STRANGE.



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P R E F A C E.



SHAMS AD DÎN—‘the Sun of Religion’—Abu ‘Abd Allah Muhammad, the son of Ahmad, the son of Abu Bakr the Architect, commonly known as Mukaddasi—the Hierosolomite—was born at Jerusalem in the year of the Flight, 336 (A.D. 946). For his personal history, we have to rely entirely on what can be put together from such incidental references to his adventurous career as occur in the pages of his book, for no biography of him is to be found in the volumes of Ibn Khallikan, nor has any notice of his life been met with in the voluminous compilations of the historiographers or the contemporary annalists. Mukaddasi makes no special mention of his father, Ahmad, but his grandfather, Abu Bakr, appears to have acquired fame throughout Syria as an architect, for besides numerous minor works, his grandson gives an interesting account of his labours at the Port of Acre, which he undertook to reconstruct and fortify at the command of Ibn Tûlûn, the then ruler of Egypt, in whose dominions Syria was included. The family name of Mukaddasi was Al Bashârî, and we gather that his paternal ancestors had been settled in the neighbourhood of Jerusalem ever since the early days of the Muslim conquest. His mother’s family had originally belonged to the town of Biyâr, in the province of Jurjân, in Persia, not far

from the frontier of Khurasân ; and from thence his maternal grandfather, Abu-t Tayib ash Shawâ, had migrated during the troublous days which witnessed the rise of the Khurramite sect, and accompanied by eighteen of his kinsmen had come to settle in Jerusalem. Abu-t Tayib would appear to have been a man of considerable wealth, and a kindred taste in literary and artistic matters, leading him to form a close friendship with Abu Bakr, the architect, the alliance between the families was cemented by the marriage of their children. Muhammad al Mukaddasi, the child of this marriage, inherited a strong predilection for architectural subjects from both his grandfathers ; and the natural bent being fostered by his education, such notices of the various buildings as he met with during his travels, and described in his book, are the more valuable, by reason of the careful and almost scientific detail of his description, and the just use of the appropriate technical terms.

Mukaddasi, as appears from his book, had the advantage of an excellent education. He was no mean proficient in the theological and juridical sciences of the day, and besides this was sufficiently versed in mercantile affairs to turn his voyages to profit. He takes occasion himself to remark that his talents, both as theologian and merchant, had frequently served him in good stead during his journeys, and further had made him friends among all classes. In 356 A.H. (967 A.D.), when he had attained the age of twenty, he visited for the first time Mecca, and performed the rites of the pilgrimage. It was only when he had attained his fortieth year, however, and after long journeys and much study, that he ventured to set himself to the composition of his book. 'For years past,' he writes in his preface, 'I have devoted myself to this Science of Geography, which, alas ! of others is now so neglected ;

and though it may be in but a perfunctory manner, I have constantly studied the Art thereof, having it in mind to write a description of all the countries of Islam.' After briefly indicating the points which he deems most worthy of discussion in a compendium of Geography, he proceeds to give an account of his labours, which are, perhaps, best described in his own words, though in translating them we have somewhat condensed the form. 'Now for the purpose of writing this book I have spent my substance in journeyings, and have worn myself out in mercantile voyagings. And I have begun to write it only now after sojourning long time in many lands, visiting all the countries of Islam, everywhere frequenting the society of the Learned, serving in the service of Princes, attending the Courts of the Judges, listening to the lectures of the Jurisprudists, and so attaining to all the knowledge that I could, in both Letters and the Scriptures. For a time I studied the Traditions, and then passing through the schools of the Ascetics and Sûfi philosophers, lived among the Rhetoricians, and the Rhapsodists. In every country I made myself a home, trading among the people whereby to gain a livelihood, eating with all manner of men, learning all things of each one, walking a-foot on my journeys that I might measure the distances, searching out the boundaries of the provinces, acquiring by practice the dialects of each nation, noting the complexion of the race in every clime, and becoming initiated into the secrets of their religious sects. And thus in every land have I inquired and made myself acquainted with its divisions and zones, its climate, its waters, its natural wealth, and its physical peculiarities.' All this preparatory work Mukaddasi carried out systematically during a full score of years, and hence it is not surprising that he ended by writing a book totally unlike any that had yet appeared. Others, such as Ibn Haukal,

Istakhri, and Ibn Khurdadbih had written Road-books, describing the various countries of Islam, and detailing their chief towns and their rivers and mountains; 'but I,' boasts Mukaddasi, 'have not plagiarized from their writings—and he who has read their works will acknowledge this. Also, though my book be amenable to criticism, yet since all that I have written is of my very own experience, herein must it differ from all previous works. . . . In each case I have clearly stated such scenes as I have witnessed with my own eyes, and have given the authority where I describe from the reports of others; also do I make no excuse for mentioning such celebrated personages as I have met with in my travels.' Mukaddasi's preface ends by stating that he completed his work in the year of the Flight, 375 (A.D. 985), 'in the chief town of Fârs, which same is in the dominion of the Commander of the Faithful, Abu Bakr 'Abd al Karim At Tâi' Billah; while over the Lands of the West rules Abu Mansûr Nizâr Al 'Aziz Billah, Commander of the Faithful.'

These two rival Commanders of the Faithful were At Tâi', the twenty-fourth Khalif of the House of 'Abbâs, who was reigning at Baghdad, and Al 'Aziz, the fifth of the Fatimite Khalifs of Egypt, the father of the celebrated mad Khalif Hâkim, whose apotheosis is a chief tenet of the religion of the Druzes. As contemporary with Mukaddasi, we may call to mind that, in A.D. 985, far away from Syria, here in the west, in England, the Saxon Ethelred the Unready was making his last feeble struggle against the Danes, alternately bribing with *Dane-gelt*, and treacherously ordering massacres, both courses inevitably leading to the coming of Canute. Across the Channel Hugh Capet, Count of Paris and Orleans, was, in 987, proclaimed King of France, at Noyon; while fifteen

years before this date the great Emperor Otto had died, and ten years had yet to run before Hungary was to become Christian under King Stephen. More than a century, counting from the days when our author was penning his description of Palestine, had to elapse before the pilgrimage of Hermit Peter to Jerusalem (A.D. 1093) and the decrees of the Council of Clermont would start the chivalry of the West on their long Crusade against the powers of Islam; and on this point it is curious to note how little, according to Mukaddasi's account, the Christian Pilgrims had, during his age, to suffer for the sake of their religion at the hands of the rulers of Syria. Christians and Jews, he says, had the upper hand then in Jerusalem. But these were the days before the mad Khalif Hâkim had set his soldiers to destroy the Church of the Resurrection at Jerusalem (A.D. 1010), and there was then no tax imposed on the pilgrim as the price of his admission into the Holy City. From the time of Omar, who had made the treaty with the Patriarch Sophronius, down to the period of Hâkim's furious onslaught—for over three centuries and a half—the pilgrims from the West had, with small hindrance, been able to visit all the sacred sites of Palestine; and over and above their spiritual advantages, they found in their pilgrimage no mean source of worldly gain, for there was great profit arising from mercantile dealings with the Saracens. As Mukaddasi quaintly puts it, 'the Holy Land is truly a mine of profit both for This World and the Next.'

In the times to which we are alluding—that is, towards the close of the ninth century of our era—there were three Khalifs, each styling himself the Commander of the Faithful, and peaceably reigning, if not actually ruling, in parts of the now disunited Empire of Islam. Far in the West, at Cordova, reigned Hishâm II., tenth Khalif of the Spanish Omeyyads; and though in his days the Muhammadan

power in Andalusia was already on the wane, the great schools of Seville and Cordova were already rising to become the centres whence radiated such learning as could pierce the gloom of the Middle Ages. In Egypt, as before noted, ruled the fifth Fatimite Khalif Al 'Aziz, father of the mad Hâkim, who succeeded in A.H. 382 (A.D. 992). The Fatimites based their claim to the Commanding of the Faithful on their alleged descent from the Imâm Husain, the son of the Khalif 'Ali, and Fâtimah, daughter of the Prophet. They were powerful sovereigns, and at one time governed, from their metropolis at Cairo, the greater part of Northern Africa, with Syria, and the Hijjâz, including the two Holy Cities of Mecca and Medina. During the 270 years that their dynasty held power, the Fatimites were the great rivals of the Abbaside Khalifs; and half a century after the date of our author, in A.H. 447 (A.D. 1055), their generals were pillaging Baghdad itself, forcing the Khalif Al Kâim to flee for his life to Ana, while, during forty weeks the public prayers were read in the name of the Fatimite Khalif in the Mosques of the Abbaside capital on the Tigris.

During the days of Mukaddasi, however, it was At Tâi', of the House of Abbâs, who was the Khalif, in name, at Baghdad. During the earlier years of his reign all the power of the state had been centred in the hands of the great Buyide prince, whose province was Persia, 'Adud ad Daulah. After the latter's death, however, in A.H. 372 (A.D. 982), his sons and successors began to quarrel over the spoil; and although—during half a century yet of bloodshed and turmoil—the Buyides were supreme in Baghdad, being the viceroys of the Khalif, who had now made formal renunciation of his temporal dominion, their star was already on the wane before the rising power of the Seljûk Turks, who were now becoming heritors of

the rule of the Samanide Amirs in all the fertile lands of Central Asia. Upper Mesopotamia and the northern parts of Syria were, in Mukaddasi's days, in the hands of the Hamdânî princes, who dwelt at Mosul and Aleppo; and far away in Afghanistan, as yet unknown to fame, Mahmûd, of Ghaznah, was a boy-commander in his father's armies, already preparing himself for the conquest of India.

Such, in briefest outline, was the condition of things political at the time when Mukaddasi wrote his work. Of the writing of the book itself some account has already been given. The chapter which is here translated will afford a fair specimen of the general style of our author; and since he was, herein, describing his native land, he wrote with ample knowledge of the subject, and hence with greater fulness than in the other sections of his work. Of the whole book, the present chapter occupies barely a tenth part; for besides a long preface on personal matters, and a detailed exposition of the contents of his work, with remarks on 'Orientation' and the 'Dimensions of Countries,' our author treats in separate chapters, of the Arabian Peninsula, and then, in turn, of each of the countries of the East, from Mesopotamia to Turkistân and Sind, following which come Egypt and the countries of the West as far as Spain, which last, however, he had not himself visited.

As regards style, Mukaddasi's book, in the original, is pleasant to read, from the vigorous, idiomatic language in which it is written. In the preface he states that in the description of each country he intends to make use of such expressions as are current in the vernacular dialect; and he writes his introduction, he says, in the idiom of his own dear land of Syria. It is not surprising, therefore, to discover that many of his words are lacking in our Arabic dictionaries; and the text, even with the learned Dutch

editor's notes and glossary, is not always easy to translate. Our author's descriptions are, however, clear and succinct, and his diction is, as a rule, simple and straightforward. If at times he wastes, as we should think, valuable space in an endeavour to make a display of his casuistical adroitness, somewhat may be excused him for the fashion of his age, when all great wits employed their ingenuity in the puerilities of dialectic; and as regards Mukaddasi's quibbling, it may be affirmed that he is not more futile in his subtleties than are many of the great schoolmen who followed in the succeeding centuries.

The translation here given was my work during the winter of the year 1884, when I was living at Haifa, in Palestine. The text I had before me is that so admirably edited by De Goeje, in his '*Bibliotheca Geographorum Arabicorum*,' Leyden, 1877. Since my return to England I have seen the translation of the major portion of this same chapter of Mukaddasi's book published in German by J. Gildemeister in the '*Zeitschrift des Deutschen Palästina-Vereins*,' Band vii., 1884. The German professor, however, has not given the chapter entire, he has made not a few slips (as, for instance, when he states that our author was born in A.H. 366, and wrote his book in 375), and when he finds some difficulty in following Mukaddasi's descriptions (*e.g.*, in the case of the Damascus Mosque), he often, to our mind, somewhat hastily concludes that the text is corrupt.

Also, Dr. Gildemeister makes little attempt at identifying places mentioned, with such names as are found on the modern maps; he does not state clearly whether a place is, or is not, to be found, and too often assumes in his readers a knowledge of Arabic which is hardly justifiable in a translation. It is, however, only just that I should acknowledge that from the references in many of his notes

I have been set on the right track for acquiring the desired information.

A list of most of the works quoted in my notes is given on a following page. The system adopted in the transliteration of the Arabic names is that now in common use, well-known names, however, are often retained in the spelling sanctioned by usage. In my translation I have kept as closely as was possible to the text. Any considerable additions, required to render the meaning clear, are enclosed in brackets; but I have not thought it necessary to mark all cases where I have replaced the ever-recurring relative pronoun of the Arabic by its antecedent noun or sentence, in order to make the English clear and more idiomatic. The 'Memoirs of the Survey of Western Palestine' have been constantly at my elbow, and to their pages I would refer the reader for the description of the sites as they exist at the present day.

In conclusion it is a pleasure to me to have an opportunity of expressing my thanks to Sir C. Wilson for valuable suggestions and emendations, that have enabled me to correct not a few of the notes which are added for the elucidation of the text. In most cases I have, by his permission, merely incorporated among my own notes the information which he was good enough to place at my disposal; in some instances, however, I have thought it better to transcribe his note in full, and, since it was difficult to make any further additions at the foot of the page, I have thrown these paragraphs together so as to form a short Appendix, which will be found at the close of the text.

G. LE S.

WORKS REFERRED TO IN THE NOTES.

The Palestine Exploration Fund 'Memoirs' of the Survey of Western Palestine, in 3 Vols. Also the Volumes of 'Special Papers,' on 'Jerusalem,' on the 'Fauna and Flora of Palestine,' and the 'Name Lists.'

Biblical Researches in Palestine. Robinson. 3 Vols. 1841.
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Jerusalem, the City of Herod and Saladin. By Besant and Palmer. 1871.

Histoire des Sultans Mamlouks de l'Egypte. Par Quatremère. 2 Vols. 1845.

Abu 'l Fida's Geography. Translated by Reinaud and Guyard.

Geschichte der Chalifen. Weil. 3 Vols. 1851.

Palestine and Syria. Written by Socin. Bädcker. 1876.

Ritter, 'Erdkunde,' Vol. VIII., in several parts, relating to Syria and Palestine. 1850.

Of Arabic Works—Yākūt's great Geographical Encyclopædia, the Text edited by Wüstenfeldt; Ibn al Athir's Chronicle, Text published by Tornberg, 1867; Hajji

Khalfa's Bibliographical Lexicon, edited by Flügel, 1835 ; The Travels of Ibn Jobair, edited by W. Wright, 1852 ; Mujîr ad Din's Description of Jerusalem and Hebron, the Text published at Boulak in A.H. 1283, are all that need special mention. Of Jerome's Onomasticon, the excellent edition in Greek and Latin, by Parthey, has been quoted.

FOR THE MAP I HAVE MADE USE OF THE
FOLLOWING :

The Great Map of Western Palestine. Published by the
P. E. F.

Van der Velde's Map of the Lebanon.

Carte du Nord de la Syrie. Dressée sous la direction
de E. G. Rey. 1885.

Also the Maps in Bäderker's Palestine and Syria. 1876.

The editions of other works quoted are sufficiently indicated
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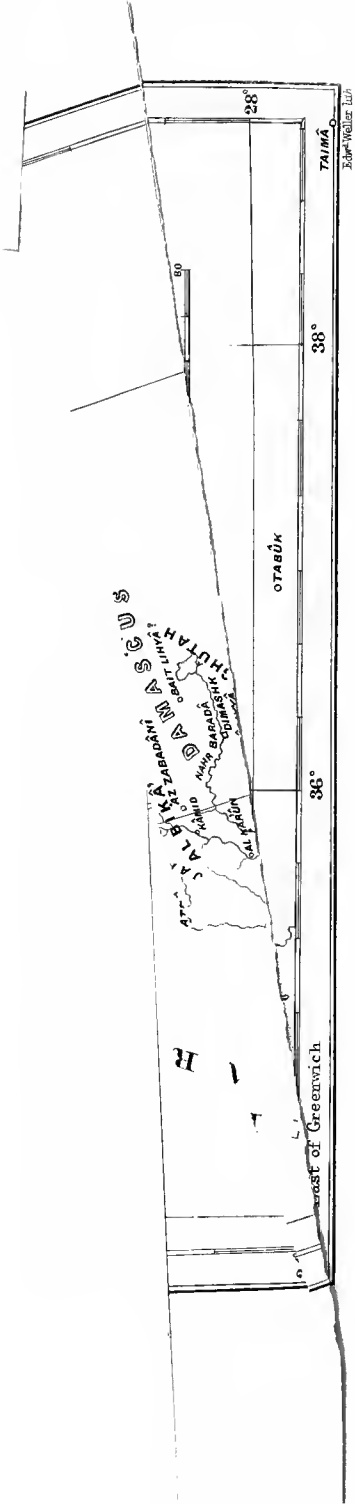
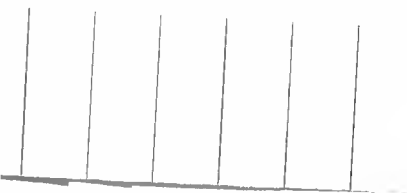
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DESCRIPTION

OF THE

PROVINCE OF SYRIA, INCLUDING PALESTINE.



THE Province of Syria is of glorious renown, the Land of Prophets! Syria is the cynosure of the righteous, and the gathering-place of anchorites. Here dwelt the Saints, and here is the First Kiblah; also the Place of the Resurrection, and of the Night Journey.¹ It is the Sacred Land. Its watch-posts are strong, its frontiers magnificent, and its mountains noble. Thither went Abraham as a pilgrim, and there is his tomb. This is the Land of Job, and there is his well; in Jerusalem is the oratory of David and his gate; here are the wonders of Solomon and his cities; the tomb of Isaac, and that of his mother; the birth-place of the Messiah and his cradle. So likewise the village of Saul and his river; the place of the slaying of Goliath and his rampart; Jeremiah's cistern and his prison; the place of prayer of Uriah and his house;² the dome of Muhammad

¹ The first referring to Jerusalem, which, prior to Makkah, was the Kiblah of Islam; the next is the Valley of Jehoshaphat, which, according to Muslim tradition, is to be the scene of the Final Judgment; and the last is the Haram Area, or Noble Sanctuary of Jerusalem, which was visited by Muhammad during his celebrated Night Journey.

² See below, p. 56.

and his gate;¹ the rock of Moses, and the hill of Jesus;² the oratory of Zacharias, and the waters of the baptism of John; the place of martyrdom of the prophets, and the villages of Job. And, too, here are Jacob's stations, and the Further Mosque;³ the Mount of Olives, and the city of Acre; the place of martyrdom of Siddikâ,⁴ and the grave of Moses; the resting-place of Abraham and his tomb; the city of Ascalon, and the spring of Siloam; the home of Lukman (the Sage),⁵ and the valley of Kin'ân;⁶ the cities of Lot, and the place of the Gardens;⁷ Omar's Mosque, and Othman's Almshouse;⁸ also the gate named by the Two Men,⁹ and the chamber where were brought the Two Adversaries.¹⁰ Here shall rise the Wall which is to stand between those Punished and those Pardoned (on the Judgment day);¹¹ here is the Near Station,¹² and the mosque of Baisân; the Bâb Hittah (Gate of Pardon), which is great and glorious, and the Bâb as Sûr (the Gate of the Trumpet);¹³ the Place of Surety;¹⁴ the tombs of Mary and of

¹ In the Sanctuary at Jerusalem, known as 'Barclay's Gate.'

² Where He was said to have dwelt with His mother. Koran xxiii. 52.

³ The Aḳsa at Jerusalem.

⁴ See below, p. 89.

⁵ To the east of the Sea of Tiberias. See Yakut iii. 512.

⁶ Wâdy Kin'ân, or the Valley of Canaan, from what is said below (p. 26 n. 4), would appear to denote the Ghaur, or Jordan Valley, a name given to it, possibly, in allusion to the settlement therein of the Canaanite Tribes. Comp. Gen. x. 11-10, Numb. xiii. 29. I do not find the name mentioned by any other Arab geographer, which would lead rather to the conclusion that it is here used in a somewhat general sense. The reading of the MS., however, is not certain. Some MSS. read Wâdî an Nu'mân, which is the Belus River, of Acre.

⁷ Probably referring to the Gardens of Paradise, mentioned in the Koran lv. 46, 62.

⁸ At Sulwân (Siloam). See below, p. 49.

⁹ Caleb and Joshua, it was the Gate of Jericho. See Koran v. 26.

¹⁰ In the story of Uriah. See Koran xxxviii. 20.

¹¹ Koran lvii. 13.

¹² The Dome of the Rock at Jerusalem.

¹³ The former in the north wall of the Sanctuary Area, at Jerusalem, and the latter one of those under the Dome of the Rock. See below, pp. 44, 46.

¹⁴ Near Hebron. See below, p. 52.

Rachel; the meeting-place of the two seas,¹ and the dividing-place of the two habitations (of This World and the Next); the Bâb as Sakinah (the Gate of the Shechina or of the Divine Presence), and the Kubbat as Silsilah (the Dome of the Chain);² the place of station of the Ka'abah,³ further, other places of martyrdom, though too numerous to enumerate, and excellencies that cannot be passed aside; fruits and abundance of crops, trees and water. There is matter of comfort both for This World and the Next, for here the heart softens, and men's limbs incline to the attitude of prayer. And again, is there not Damascus, that paradise of the earth, and Sughar (Segor),⁴ which is (for commercial prosperity like) a miniature Busrah? also Ramlah the beautiful, where the bread is white; Jerusalem the perfect, as none will deny; Emesa, renowned for cheap living and good air. The mountains of Busrâ,⁵ covered with vineyards, neither, should be forgotten; nor Tiberias, so renowned for its crops and its villages.

The Mediterranean Sea extends along the frontier of this land, whereby merchandise may reach it; and from the Sea of China also is a waterway⁶ up to this province on the further side. In this country are plains and mountains, low valleys, and various soils; and through the desert which lies on its frontiers are the roads from thence to Taimâ.⁷ Quarries of marble occur, and simples fit for compounding all medicines. Throughout Syria there dwell men of wealth and of commerce, and those

¹ The Sea of Greece and the Sea of Persia, said to have met originally in these parts, and referred to, according to the Commentators, in the Koran xviii. 59.

² In the Sanctuary Area.

³ In the Akṣa Mosque. See below, p. 47. ⁴ See below, p. 62.

⁵ The Bozrah of Gen. xxxvi. 33, and the Bostra of Roman days.

⁶ The Gulf of Akaba.

⁷ A town on the Pilgrim Road between Damascus to Al Madinah

neither rich nor poor, also jurisprudists, booksellers, artisans, and physicians. But the people live ever in terror of the Byzantines, almost as though they were in a land of exile, for their frontiers are continuously ravaged, and their fortresses are again and again destroyed. Nor are the Syrians the equals of the Persians in either science, religion, or intelligence; some have become apostates, while others pay tribute to the infidels, thus setting obedience to created man before obedience to the Lord of Heaven. The populace, too, is ignorant and seditious, and the Syrian people show neither zeal for the Holy War, nor honour to those who fight against the infidel.

It has been said that Syria is called *Shâm*, because it lies on the *Left* of the Ka'abah, and also because those who journey thither (from the Hijjâz) bear to the *Left* or *North*; or else it may be because there are in Syria Beauty-spots, such as we call *Shâmât*—red, white, and black.¹

The learned of 'Irâk call all the country that, from their side, lies beyond (or west of) the Euphrates, Syria, and in this sense it is that Muhammad ibn al Hasan² uses the term in his works. But in point of fact, of all the land over (or west of) the Euphrates, no part belongs to Syria except the district Kinnasrîn alone. All the rest is the Arabian Desert; and Syria (Proper) is what lies beyond (or to the west of) this. But Muhammad ibn al Hasan is here speaking generally, and after the common parlance of the people, just as it is customary to call Khurasân, the East,

¹ That is the gardens and fields which are held to resemble the moles on a beauty's face. *Shâm* means *Left* or *North*.

² Known as Ash Shaibânî, one of Abu Hanifah's pupils and a great authority among the Hanifites. He died in A.H. 187, A.D. 803. (See Barbier de Meynard in the *Journal Asiatique*, 1852, xx. 406.) The question whether the Syrian Desert should belong to Syria or Arabia is of great importance, in that, of the two provinces, Arabia enjoyed a far lighter taxation.

although in truth the East is what stretches beyond this again. So *Shâm* (Syria), as a whole, is opposed to *Yaman* : the *Hijjâz* lying in between the two.¹ Now if any say, 'We hold, agreeing therein with the learned of 'Irâk, that this portion of the desert even as far as the confines of 'Irâk is in truth a part of Syria : ' we answer that we have divided the provinces (according to their natural features), and as it is from this standpoint that we have drawn the boundaries, it is impossible to set to one province what belongs to another. And if any further say, 'But why this? seeing there is no warrant for (the boundaries) having stood so in ancient times : ' we would reply, that the Doctors of the Law and the Men of Science have never been divided in opinion regarding the attribution of the tract here under dispute, deeming it always a part of the province of Arabia. So to any who desire to include this tract in Syria, with him we argue not ; we point to the limits of Syria as we have laid them down, and let this land be added thereto. This addition, then, is a tract about which there is dispute, and he who makes this addition (to the province of Syria) on him lies the proof that it is justifiable.

We shall omit here all description of *TARSUS* and its district, for it is at the present time² in the hands of the Greeks. But as regards the Cave (of the Seven Sleepers),³ the city to which it belongs is in truth Tarsus ; and further here is the tomb of *Dakyânûs*,⁴ and in the neighbourhood

¹ *Shâm*, Left ; *Yaman*, Right ; *Al Hijjâz*, the Partition.

² Tarsus was taken by the Byzantine Emperors Nicephorus and Zimisces in A.H. 354, A.D. 965. See Gibbon's 'Decline and Fall,' ch. lii., and Ibn al Athir, vol. viii., Events of Year 354 ; also Weil, iii. 18.

³ See Koran xviii. 8-25.

⁴ Ibn ash Shihnâh gives the name more correctly as *Dâkiyûs*, for it was under the Emperor Decius that, according to tradition, the Seven Sleepers entered the Cave. See Gibbon's 'Decline and Fall,' ch. xxxiii.

is a hill, on which is a mosque, said to be built above the Cave. The jurispruist Abu 'Abd-Allah Muhammad ibn 'Omar al Bukhârî related to us, quoting the words of Abu Tâlib al Yamânî, who held it from Al Hasan ibn Yahya, whose father had related to him that Muhammad ibn Sahl al Khurasânî, told him that he had attended the lectures of Hishâm ibn Muhammad, to whom Mujâhid ibn Yazîd had reported, saying, 'I went forth with Khâlid al Barîdî in the days when he set out for At Tâghiyyah,¹ during the year of the Flight 102 (A.D. 720); and beside us two there went no other Muslims. After we had visited Constantinople we set out to return by 'Ammûriyyah (Amorium), and thence, in the course of four nights, we reached Al Lâdhikiyyah,² lately destroyed by fire. From thence we came on to Al Hawiyyah, which lies in the midst of the mountains. And it was here told us that in this place were some dead men, who they were none knew, but there were guards over them. And the people caused us to enter a tunnel, some fifty ells deep and two broad, having with us lamps, and, behold, in the middle of this tunnel was an iron door, it being a hiding-place for their families at times when the Arabs make their incursions against them. At this spot were ruined buildings of great extent, in the midst of which was a hole in the ground, some fifteen ells across, filled with water, and from here looking up one could perceive the sky. The cavern from this place entered the bowels of the mountain, and we were conducted to a spot right under Al Hawiyyah, where was a chamber some twenty ells deep. On the floor here were thirteen men, lying prostrate one behind the other, each wearing a cloak; and I was

¹ A district lying between Makkah and Al Madinah, according to Zamakhsharî's *Kitab al Jibâl*. (Leiden, 1856, p. 167.)

² This is the Laodicea Combusta (the modern Ladîk) situated between Amorium and Iconium.

unable to see whether this was of wool or of hair, but the cloaks were grey in colour, dust-coloured vestments, which crackled under the touch like parchment. In every case the garments, which were fringed, veiled the face of the wearer and covered his limbs ; and some wore boots up to the middle of the leg, and some sandals, while others had shoes. But everything seemed perfectly new. On uncovering the face of one of them, I perceived that the hair of his head and of his beard had remained unchanged, and that the skin of his face was shining, the blood appearing in his cheeks. It was as though these men had laid themselves down but a moment before, for their limbs were supple as are the limbs of living men ; and all were still in their youth, except certain of them whose locks had already begun to turn grey. Now behold, one of them had had his head cut off, and inquiring of the people on the matter, they answered, saying, "When the Arabs came down on us, and took possession of Al Hawiyyah, we gave them this information concerning these dead men, but they would not believe us, and one of the Arabs struck the head off this body."

'The men of Al Hawiyyah further related to us that at the commencement of each year, on the feast-day (set apart in honour of those who lie here), the people assemble in this cavern, and raising each of these corpses one by one, they cause them to stand upright. Then they wash them, and shake the dust off their clothes, and arrange their garments. Moreover, these dead men do not fall or sink down, but are laid out by the people after the manner we saw, on the ground ; and they pare their nails three times in the year, for these do continue to grow. Then we inquired the explanation of these things and concerning their origin, but the people replied that they knew nothing about the matter, only adding, "We call them prophets." The

before-mentioned Mujâhid and Khâlid further state that they themselves concluded that these men must be the 'Companions of the Cave,' but Allah alone knows.

THE SIX DISTRICTS OF SYRIA.

The Province of Syria we divide into six districts :

1. KINNASRÎN—which is over against Akûr (or Upper Mesopotamia).
2. HIMS (Emesa).
3. DIMASHK (Damascus).
4. AL-URDUNN (the Jordan).
5. FILASTÎN (Palestine).
6. ASH-SHARÂH (Edom).

1. The District of KINNASRÎN. Its capital is Halab (Aleppo), and among its cities are Antâkiyyah (Antioch), Bâlis, As-Suwaidiyyah, Sumaisât, (Samosata), Manbij, Bayyâs, At-Tînâh, Kinnasrîn, Mar'ash, Iskandarûnah, * Lajjûn, * Rafaniyyah, * Jûsiyyah, * Hamâh, * Shaizar, * Wâdi Butnân, Ma'arrahan-Nu'mân, Ma'arrahan-Kinnasrîn.¹

¹ The names marked with an asterisk (*) are on p. 54 of the text, given as belonging to the Province of Hims (Emesa).

Ibn ash-Shihnah writes : 'Though Hamâh of old formed part of (the Province of) Hims (Emesa), it was subsequently added to (the Province of) Halab (Aleppo).' Even with this, however, there is some confusion in the order in which the names of the towns occur. Thus Rafaniyyah and Jûsiyyah, given to the Kinnasrîn Province, are well within the boundaries of Hims, while Al Khunâshirah and Kafar-Tâb, given to Hims, lie far to the north of that district. Of the towns here mentioned, As Suwaidiyyah, the seaport of Antioch, is probably identical with the *St. Simeon's Harbour* of the Crusades. About an hour distant north of this are the ruins of the ancient Selucia Pieria.

Manbij, anciently Hierapolis, was the capital of Euphratesia. See

2. The District of HIMS (Emesa). Its capital bears the same name. Among its cities are: Salamiyyah, Tadmur

note to p. 66 of Procopius ('Palestine Pilgrim's Text, No. 3') for a description of the curious remains to be seen here.

Bayyâs, on the coast, is the ancient Baïæ.

At Tînâh, or At Tînât: Ibn Haukal mentions as Hisn at Tînâh, 'the Fort of Figs.' The place is not given on our present maps under this name, but as it is said by Yâkût and others to have been a port of some consequence on the Mediterranean, not far from the city of Maş-şîşah (Mopsuestia). The position assigned to it in the accompanying map cannot be very far out.

Mar'ash is the ancient Germanicia. The Syrians, clipping the first syllable of its ancient name, sometimes called it Baniki (Assemani, *Bibl. Orient. Clem. Vat.*, ii. p. 91, etc.).

The town of Lajjûn (without the article) I can find on no map. There can be no doubt that at the time of Muḳaddasi there were two places called Lajjûn in Syria, for he distinctly states in his preface, when enumerating the geographical homonyms, that 'Al Lajjûn is the name of two of the cities of Syria.' On the other hand, Yâkût, in his *Mushtarik*, or 'Dictionary of Homonyms,' makes no mention of it whatever. This northern Lajjûn is not mentioned, to my knowledge, by any other Arab geographer. Al Lajjûn in Palestine, mentioned below among the towns of the Jordan District, is, of course, the Roman Legio; but the dictionaries of classical geography give no indication of there having existed any other 'Legio' in these countries.

Rafaniyyah, is the city of Raphania of the Crusading Chronicles.

Jûsîyah, Robinson (1852, p. 556) identifies with the Paradisus of Ptolemy.

Hamâh is the Biblical Hamath and the Greek Epiphania.

Shaizar, now called Kal'at Seijar, occupies the site of the ancient city of Larissa, founded by Seleucus Nicator.

Wâdî Butnân is given in Yâkût as the name of a very fertile valley on the road from Halab to Manbij, lying at a short day's march from either place. The name is marked in Rey's map.

Ma'arrâh-an-Nu'mân and M. Kinnasrîn are often spoken of as Ma'arratain—the two Ma'arrahs. The name of the latter is often shortened into Ma'arrâh-Nasrîn, and further corrupted in some works by being written Ma'arrâh Masrîn.

Some notice of the other towns enumerated will be found on the subsequent pages.

(Palmyra), Al-Khunâsirah, Kafar-Tâb, Al-Lâdhikiyyah, Jabalah, Antarsûs, Bulunyâs, Hisn al Khawâbi.¹

3. The District of DIMASHK (Damascus). Its capital is of the same name. Among its cities are: Bâniyâs, Dârayyâ, Saidâ (Sidon), Bairût, Atrâbulus (Tripoli), 'Arkah, and the territory of the Bikâ', of which the chief city is Ba'albakk, and to which appertain the towns of: Kâmid, 'Arjamûsh, and Az-Zabadânî.²

¹ Salamiyyah is the ancient Salaminias, or Salamias. Cf. Ritter, 'Syrien,' p. 1049.

Al Khunâsirah, is spelt Hanasera in Rey's map. In the Arabic Dictionary, called the 'Kamûs,' we are told that the town took its name from a certain Khunâsirah b. 'Urwah b. Al Harith. Cf. also Ritter, 'Syrien,' p. 1699. It lies two marches away from Aleppo, to the south, and on the border of the Desert.

The town of Kafar-Tâb, according to Abu-l-Fida, lies between Ma'arrah and Shaizar, twelve miles from either place. It is marked on Rey's map.

Al Lâdhikiyyah is the ancient Laodicea ad Mare, rebuilt by Seleucus Nicator.

Jabalah is the Gabalah of the ancients, and the Gibellum, or Gibellus Major, of the Crusaders, sometimes further corrupted into Zibel.

Antarsûs, very often thus written incorrectly for Antartus, is now called Tartûs; it is the ancient Antaradus, and the Tortosa of the Middle Ages.

Bulunyâs represents the Balanea of Strabo. The place is at the present day called Bâniâs. In classical times it was known as Apollonia Syriæ, and the Frankish Chronicles speak of it under the name of Valania.

Hisn al Khawâbi (the Fort of the Ewers) is not marked on the maps. The geographer Idrisi writes (Ed. of 'Rosenmüller,' p. 15): 'From Antartus, going south, by land, you come to Hisn al Khawâbi, built on the crest of the mountain, and for long held by the sect of the Assassins. [This was in the twelfth century A.D.] The place lies fifteen miles distant from Antartus.' From this indication of its position I have laid it down on the map. The fort is mentioned by Abu-l-Fida, Dimashki and other, but with no exact statement of its position.

² Dârayyâ is the large village a couple of hours south-west of Damascus.

Kâmid, now called Kâmid al Lauz (of the Almond). Cf. Robinson, 1852, p. 425.

The District of Damascus includes six territories, namely: the Ghûtah, Haurân, the Bathaniyyah, the Jaulân, the Bikâ', and the Hûlah.¹

4. The District of AL-URDUNN (the Jordan). Its capital is Tabariyyah (Tiberias). Among its towns are: Kadas, Sûr (Tyre), 'Akkâ (Acre), Al-Farâdhiyyah, Al-Lajjûn, Kâbul, Baisân, Adhri'âh.

5. The District of FILASTÎN (Palestine). Its capital is Ar-Ramlah. Among its cities are: Bait-al-Makdis (Jerusalem), Bait Jibrîl, Ghazzah (Gaza), Maimâs, 'Askalân (Ascalon), Yâfah (Joppa), Arsûf, Kaisariyyah (Cæsarea), Nâbulus (Shechem), Arihâ (Jericho), 'Ammân.

6. The District of ASH-SHARÂH, and for its capital we should put Sughar. Its chief towns are: Maâb (Moab), 'Ainûnâ,² Mu'ân, Tabûk, Adhruh, Wailah, Madyan.

'Arjamûsh is mentioned by Abu-l-Fida as a considerable town, lying on the road from Bairût to Ba'albakk, and situated twenty-four miles from the former city. The name does not occur on the maps, but possibly the village of Hashmûsh, marked in Van der Velde's map, may represent the older town. Hashmûsh occupies exactly the position where we should expect to find 'Arjamûsh.

For Az-Zabadânî, between Ba'albakk and Damascus, see Bâdeker, p. 491.

¹ Al Ghûtah (the Garden land) is the rich, well-watered plain that extends for a day's march all round the city of Damascus.

Haurân, is the ancient Auranitis; Al Bathaniyyah is Bathanaea; Al Jaulân, Gaulonitis. The Bikâ' is the plain or broad valley between the Lebanon and the Anti-Lebanon Mountains; it was anciently known as Cœlesyria. Al Hûlah is the land round the Hûlah Lake, the Biblical Waters of Merom.

² 'Ainûnâ, which Yâkût says should be spelt in two words—'Ain Unâ, 'Spring of Unâ'—is the harbour of Midian mentioned by Ptolemy under the name of Οὐνη. 'Ain Unâ, says Yâkût, 'is a village on the coast of the Red Sea, lying between Madyan (the city of Midian) and Aş Salâ, and the Pilgrim Road from Egypt to Makkah passes through it.' Aş Salâ I have been unable to identify; on Madyan, see below, p. 64, n. 2. 'Ainûnâ was visited by Sir R. Burton. See his 'Gold Mines of Midian,' 1878, p. 145.

Now in this Province of Syria are villages larger and more sumptuous than are many of the chief towns in the Arabian Peninsula. Thus we have Dârayyâ, Bait Lihyâ,¹ Kafar Sallâm, Kafar Sâbâ; and, although seeing their size, one would not speak of them as villages, they are yet mentioned by us as such, for, as we have said before, it is our wont always to employ the designations in common use by the people of each country.

NOTICES OF THE CHIEF TOWNS.

HALAB (Aleppo) is an excellent, pleasant, and well fortified city, the inhabitants of which are cultured and rich, and endowed with understanding. The city is populous, and built of stone, standing in the midst of its lands. It possesses a well fortified and spacious castle, provided with water; and here is the Sultan's Treasury, but the Great Mosque stands in the town. The inhabitants drink the water of the Kuwaik river,² which flows into the town through an iron grating, near by the Palace of

¹ Bait Lihyâ I am unable to find on the maps. According to Yâkût (i. 780) and Ibn Batûtah (i. 237 of the edition published by the French Soc. As.), the name would be more correctly written Bait Al Ilahah or Ilâhiyyah, meaning 'House of Idols,' or 'The Divine House;' the father of the patriarch Abraham having, according to the Muslim tradition, dedicated here a temple to his heathen gods. Ibn Batûtah states that the village lies to the east of Damascus, and all authorities mention it as a well-known place in the Ghûtah, so well known, in fact, that they unfortunately omit to indicate its exact position. I can find no mention of the place in the works of Burton, Porter, or other travellers. Robinson mentions a village called 'Beit Lehya' ('Researches,' 1852, notes to pp. 426, 428), lying west of Râshayah, which in Bâdeker (p. 452) is called Bêt Lâya. But this, if Ibn Batûtah's indication of the position *east* of Damascus for the celebrated Bait Lihyâ is to be credited, can hardly be the same place, for Râshayah lies *west* of the Ghûtah, under the spurs of Mount Hermon.

² Kuwaik, the ancient Chalus River.

Saif-ad-Daulah.¹ The castle is not very large, but herein the Sultan abides. The city has seven gates, namely : Bâb Hims (of Emesa), Bâb-ar-Rakkah, Bâb Kinnasrîn, Bâb-al-Yahûd (of the Jews), Bâb-al-'Irâk, Bâb Dâr-al-Battîkh (of the Watermelon-house), and Bâb Antâkiyyah (Antioch). The Bâb-al-Arba'in (of the Forty) is now closed.²

BÂLIS³ is situated on the frontier towards Ar-Rakkah, and is a populous place.

KINNASRÎN⁴ is a town of which the population has

¹ Saif-ad-Daulah, 'The Sword of the State,' was the first prince of the Aleppo line of the Hamdânîs. He reigned from A.H. 333-356, A.D. 944-967.

² (1) The Emesa Gate is to the South. It is marked as the 'Damascus Gate' in the plan given by Russell in his 'Natural History of Aleppo,' 2nd ed., 1794. It is at the present day called Bâb al Maḳâm (Ibrahîm), the Gate of Abraham's Station. (2) Judging from the direction which Raḳḳah bears from Aleppo, this Gate must be the 'Bâb el Hadeed' of Russell, at the north east angle of the Wall. (3) The Kinnasrîn Gate is at the southern end of the West Wall. It was built by Saif ad Daulah ibn Hamdân. (4) The Jew's Gate is the present Bâb an Nasr, in the middle of the north wall, along which lies the Jews' Quarter. It was restored by Saladin's son, Al Malik at Ṭhâhir, who changed its name to Bâb an Nasr—Gate of Victory (Yâkût ii. 310). (5) The 'Irâk Gate most probably, by its position, is that to the south-east, and marked by Russell as the Gate of Neereb. In the plan of Aleppo given in Bâdeker, a road leaving the town at the south-east angle runs to the village of 'Nerab.' (6) The Watermelon-house Gate is probably the same as the Bâb al Janân (Gate of the Gardens), given by Russell, and also mentioned in Yâkût, ii. 310. It is in the West Wall, a little to the north of the Antioch Gate. (7) The Antioch Gate is so called at the present day. It opens about the middle of the West Wall, to the north of the Bâb Kinnasrîn, between it and the Gate of the Gardens. The Gate of the Forty is marked in Russell's plan as 'Bâb el Urbain.' It is at the north-west angle of the suburb which lies to the north of Aleppo, beyond the Bâb an Nasr. Who 'the Forty' were I have been unable to discover, but they were probably martyrs. 'Skak al Urbain' is given by Russell as the name of the piece of ground within the gate.

³ The ancient Barbalissus.

⁴ Occupying the site of the ancient Chalcis.

decreased. The worthy Sheikh Abu Sa'id Ahmad ibn Muhammad¹ related to me at Naisabûr, and he held it of Abu Bakr Muhammad ibn Ishâk ibn Khuzaimah, who reported it on the authority of 'Ammâr ibn Huraith of Marv, who had it of Al-Fadl Abu Musa, and he from 'Isa ibn 'Ubaid, who held it of Ghailân ibn 'Abd Allah Al-Âmirî, to whom Abu Zar'ah told it as coming from 'Amr ibn Jarîr, who heard the Prophet say: 'Allah, may His name be exalted and glorified, spake to me in revelation, "At which so ever of three places thou descendest, verily it shall become thy abode after thy Flight, whether it be Al Madînah, or Al Bahrain, or Kinnasrîn."'²

Now if any one should ask of me why I have given as the capital of this district Halab (Aleppo, thus ignoring the claims of) the city (of Kinnasrîn), bearing the same name as that of its district; I reply, even as I have stated before in the Preface to my work,³ that Capitals and Towns must be regarded in the light of Generals and Soldiers. And thus it would not be fitting to make Halab, which is so lordly, and where is the residence of the Sultan, and the place of the Diwâns, or Antâkiyyah, with all its wealth, and Bâlis, with its great population—even as soldiers (subordinate) to a town which is ruined and small (like Kinnasrîn). But further, should any ask why we have not acted according to this rule as regards Shîrâz, which, as will be seen, we have not made the capital, but counted as belonging and subordinate to Istakhr (Persepolis) and its villages: we reply that we deem in this matter that we acted for the best, seeing that we found Istakhr (in the position of a capital), with the towns around (counted as

¹ He is commonly known as Abû Sa'id al Jûrî.

² The same tradition is given by Yâkût iv. 185.

³ Having reference to what Mukaddasi has written on p. 47 of the Arabic Text, where the same argument is stated in much the same terms.

subordinate thereto), this even though Istakhr itself lies at some distance from them. Furthermore, in a work like the present, expediency will ever abrogate all rule ; even as it is said among the Questions of the Schools, ' Hast thou not seen how the postponing of (the audit days of) Nîrûz and Mihrajân (in the months of Spring) although inconvenient to the rest of the empire, is yet useful in the (keeping of the) registers, and so is done as a matter of expediency ?'

HIMS¹ (Emesa). There is no larger city than this in all Syria. There is a citadel high above the town, which you perceive from afar off. Most of the drinking-water is obtained from rainfall, but there is also a river. When the Muslims conquered this place they seized the church, and turned the half of it into a mosque. It stands in the market-place, and has a dome, on the summit of which is seen the figure of a man in brass, standing upon a fish, and the same turns to the four winds.² About this figure they relate many stories, which are untrustworthy. This town has suffered great misfortunes, and is indeed threatened with ruin. Its men are witless.

The other towns of these parts are also falling to decay, though prices are moderate, and such of them as are on the coast are well provided with ramparts.

TADMUR (Palmyra) belongs to this province. It is after the likeness of a throne among the Cities of Solomon the son of David. Its citadel, which stands near the desert, is spacious and strong.

DIMASHK (Damascus) is the chief town of Syria, and was the capital of the sovereigns of the House of Omayyah.³

¹ Now pronounced Homs.

² Yâkût ii. 336, says that the statue is in white stone, and represents a man standing on a scorpion. See further, below, p. 84.

³ The fourteen Omeyyad Khalifs whose dynasty lasted from A.H. 41 to 132 (A.D. 661-749) and who were succeeded by the 'Abbasides.

Here were their palaces and their monuments, their edifices in wood and in brick. The rampart round the city, which I saw when I was there, is built of mud-bricks. Most of the markets are roofed in, but there is among them a very fine one, which is open, running the length of the town. Damascus is a city intersected by streams and begirt with trees. Here prices are moderate, fruits abound, and snow and condiments are found. Nowhere else will be seen such magnificent hot-baths, nor such beautiful fountains, nor people more worthy of consideration. Such as I know myself among its gates are: Bâb al Jâbiyah,¹ Bâb as Saghîr (the Small Gate),² Bâb al Kabîr (the Great Gate),³ Bâb ash Sharkî (the Eastern Gate),⁴ Bâb Tûmâ (the Gate of St. Thomas),⁵ Bâb an Nahr (the Gate of the River),⁶ and Bâb al Mahâmaliyyîn,⁷ (the Gate of those who make Camel-litters).

The city is in itself a very pleasant place, but of its disadvantages are, that the climate is scorching and the

¹ At the western end of the 'Straight Street;' so called from the suburb of Jâbiyah, which stood near here.

² At the south-western angle of the Wall. Now corrupted into Bâb ash Shâghûr, from the name of a suburb.

³ This is probably the Bâb as Salâmah of Ibn Jubair, and the modern Bâb as Salâm. According to Kremer (Topography of Damascus, in Vol. v. of the 'Denkschrift Acad. der Wissenschaft. Wien.' 1854) it was formerly called Bâb el Jennîk, or Jellîk, from a district of that name near Damascus.

⁴ At the eastern end of the 'Straight Street.'

⁵ At the north-eastern angle.

⁶ This I conclude to be the Bâb al Farâdis, as given by Ibn Jubair, which name too it bears at the present day; or else it may be the Bâb al Faraj (Ibn Jubair, p. 284), which is immediately to the west of the former, both being on the river.

⁷ I imagine that this must be the present Bâb al Hadîd (Iron Gate), opening to the west, and lying immediately to the north of the Bâb al Jâbiyah. In Ibn Jubair's days this gate was called Bâb an Nasr (the Gate of Victory).

inhabitants are turbulent; fruit here is insipid and meat hard; also the houses are small, and the streets sombre. Finally, the bread there is bad, and a livelihood is difficult to make. Around the city, for the distance of half a league¹ in every direction, there stretches the level plain.

The mosque is the fairest of any that the Muslims now hold, and nowhere is there collected together greater magnificence. Its outer walls are built of squared stones, accurately set, and of large size; and crowning them are splendid battlements. The columns supporting the roof of the mosque consist of black polished pillars, in a triple row, and set widely apart. In the centre of the building, over the space fronting the Mihrâb,² is a great dome. Round the court there are lofty arcades, above which are arched windows, and the whole area is paved with white marble. The walls of the mosque, for twice the height of a man, are faced with variegated marbles; and, above this, even to the ceiling, are mosaics³ of various colours and in gold, showing figures of trees and towns and beautiful inscriptions, all most exquisitely and finely worked. And rare are the trees, and few the well-known towns, that will

¹ Farsakh, the Greek Parasang, corrupted from the Persian, is between three and four miles. It is an hour of the road, and our word league, therefore, corresponds with it well enough.

² Mihrâb, the Niche, showing the direction of Makkah.

³ Written on the margin of one of the MSS. is the following curious description of this mosaic-work—an art which the Arabs learnt from the Byzantines:—‘Mosaic [in Arabic called Fashfashah, from the Greek Ψηφος] is composed of morsels of glass, such as are used for the standard coin-weights; but they are yellow in colour, or grey, black, red and mottled, or else gilt by laying gold on the surface, which is then covered by a thin sheet of glass. They prepare plaster with Arabian gum, and lay it over the walls, and this they ornament with the mosaics, which are set so as to form figures and inscriptions. In some cases they cover the whole surface with the gold-mosaic, so that all the wall seems as though it were of nothing but pure gold.’

not be found figured on these walls! The capitals of the columns are covered with gold, and the vaulting above the arcades is everywhere ornamented in mosaic. The columns round the court are all of white marble, while the walls that enclose it, the vaulted arcades, and the arched windows above, are adorned in mosaic with arabesque designs. The roofs are everywhere overlaid with plates of lead, and the battlements on both sides are faced with the mosaic work. On the right (or western)¹ side of the court is the Treasure-house (Bait Mâl),² raised on eight columns, finely ornamented, and the walls are covered with mosaic. Both within the Mihrâb and around it are set cut-agates and turquoises of the size of the finest stones used in rings. Besides this Mihrâb, and to the left (east) of it, there is another, which is for the special use of the Sultan. It was formerly much dilapidated; but I hear now that he has expended thereon 500 Dînârs³ to restore the same to its former condition. On the summit of the cupola of the mosque is an orange, and above it a pomegranate, both in gold. But of the most wonderful of the sights here worthy of remark is verily the setting of the various coloured marbles, and how the veining in each follows from that of its neighbour; and it is such that, should an artist come daily during a whole year and stand before these mosaics, he might always discover some new pattern and some fresh design. It is said that the Khalîf al Walid,⁴ in order to construct these mosaics, brought skilled workmen from Persia,

¹ The visitor is supposed to stand facing the Mihrab, towards Makkah, that is, roughly, south.

² Still standing. It is at the present day called the Kubbet al Khaznah, the Dome of the Treasury. See plan, p. 21.

³ About £250.

⁴ One of the most notable of the Omeyyad Khalifs. He reigned from A.H. 86 to 96 (A.D. 705-715) and was the son and successor of 'Abd-al-Malik who built the Dome of the Rock at Jerusalem.

India, Western Africa and Byzantium, spending thereon the revenues of Syria for seven years, as well as eighteen shiploads of gold and silver, which came from Cyprus.¹ And this does not include what the Emperor of Byzantium and the Amirs of the Muslims gave to him in the matter of precious stones and other materials, for the mosaics.

The people enter the mosque by four gates—namely Bâb Jayrûn, Bâb al Farâdis, Bâb al Barîd and Bâb as Sâ'ât. Bâb al Barîd² (the Gate of the Post) opens into the right-hand (or west side of the court). It is of great size, and has two smaller gateways to right and to left of it. The chief gateway and the two lesser ones have each of them double doors, which are covered with plates of gilded copper. Over the great and the two smaller gateways are the porticoes, and the doors open into the long arcades, which are vaulted over, the arches of the vault resting on marble columns, while the walls are covered after the manner that has already been described. The ceilings here are all painted with the most exquisite designs. In these arcades is the place of the paper-sellers, and also the court of the Kâdî's lieutenant. This gate comes in between the main building (the covered part of the mosque) and the court. Opposite to it, and on the left-hand side (or east), is the Bâb Jayrûn,³ which is similar to

¹ See p. 24, n. 1.

² See p. 75, n. 1.

³ Jayrûn (according to Muḥammad b. Shâkir, the author of the *Uyûn at Tawârikh*, who died A.H. 764, A.D. 1362 : see Haji Khalfa, No. 8463) was the name of a palace built on columns during the time of the Greeks ; or, as some affirm, by certain of the Genii at the command of King Solomon. Another tradition connects the Gates Jayrûn and Barîd with the two sons of the mythical hero 'Âd, who were so named ; and Makrizi states that in ancient days there stood in Damascus a temple dedicated to Jupiter which had been constructed by Jayrûn the son of Sa'ad the son of 'Ad. Jayrûn further appears to have been the name of one of the City Gates and of the quarter adjacent, which was burnt down in A.H. 559.

the Gate Al Barîd just described, only that its porticoes are vaulted over in the breadth. To this gate you ascend by steps, on which the astrologers and other such people are wont to take their seat.

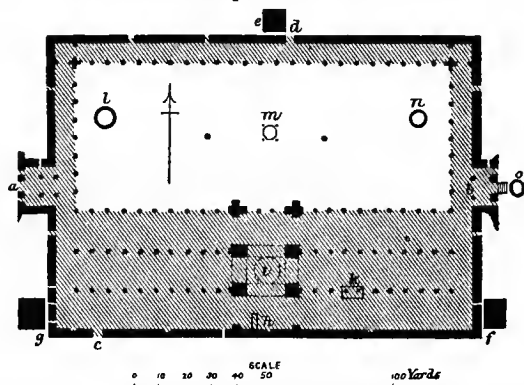
Bâb as Sâ'ât (the Gate of the Hours) is in the eastern angle of the covered part (of the mosque).¹ It has double doors, which are unornamented, and over it is a portico, under which are seated the public notaries and the like. The fourth gate is called Bâb al Farâdis (the Gate of the Gardens), also with double doors. It is opposite the Mihrâb, and opens into the arcades (on the north side of the courtyard) between the two additions, which have been built here on the right and the left.² Above it

¹ The Gate of the Hours, or of the clock, was so called after a large Clepsydra that stood near it.

² There is some confusion in the names of the two last-mentioned gates. The plan of the mosque given by J. L. Porter (in the first edition of 'Five Years in Damascus,' London, 1855) is here reproduced. There is no gate opening at the present day into the *eastern* angle of the mosque. In the western portion of the South Wall is the Gate, for which Kremer gives three names, viz.: Bâb as Surmayatiyyah (of the Shoemakers' Bazaar), or Az Ziyâdah (of the Addition), or As Sâ'ât (of the Hours). Bâb az Ziyâdah is the name by which this gate is known at present. (See Bâdeker, p. 483.) But this cannot be the gate which Muḳaddasi calls Bâb al Farâdis, for that he says is opposite (Kibâl) the Mihrâb and opens into the arcades through the recent Additions (Ziyâdatain); although it must be confessed that this last word very naturally recalls the name of the present Bâb az Ziyâdah (Gate of the Addition). Muḳaddasi's Bâb al Farâdis, however, from its position is the modern Bâb al 'Amarah, which opens north and is immediately east of the present Mâdhanet al 'Arus (the Minaret of the Bride). This last would be the 'recently-constructed Minaret' of Mukaddasi, but that there is a doubt again here, for this is the most ancient minaret of the mosque, which, having been built by the Omeyyad Khalif al Walîd, was nearly three centuries older than our author's time. Quatremère, however, in his description of the mosque, says that the Eastern and Western Minarets were both more ancient than the Mâdhanet al 'Arus built by Al Walîd, *i.e.* that they

risers a minaret: this has recently been constructed, and is ornamented (with mosaic work) in the manner already

GREAT MOSQUE AT DAMASCUS



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| <p><i>a.</i> Bâb al Barîd.</p> <p><i>b.</i> Bâb Jayrûn.</p> <p><i>c.</i> The gate now called Bâb az Ziyâdah, also known as Bâb as Surmayatiyyah (of the Shoemaker's Bazaar). The Bâb as Sâ'ât (of the hours) of Muḳaddasî?</p> <p><i>d.</i> The present Bâb al 'Amarah, the Bâb al Farâdis of Muḳaddasî?</p> <p><i>e.</i> The present Mâdhanat al 'Arûs (Minaret of the Bride), said to have been built by Al Walîd.</p> <p><i>f.</i> Mâdhanat 'Isâ (of Jesus).</p> <p><i>g.</i> Mâdhanat al Gharbiyyah (the Western).</p> | <p><i>h.</i> Mihrâb.</p> <p><i>i.</i> The centre dome called Kubbat an Nasr (Dome of the Vulture).</p> <p><i>k.</i> Chamber said to contain John the Baptist's Head.</p> <p><i>l.</i> Kubbat al Khaznah or al Kuttub (Dome of the Treasury or the Books).</p> <p><i>m.</i> Kubbat an Naufarah, or 'Othmân (Dome of the Fountain, or of 'Othmân), the Place of Ablution.</p> <p><i>n.</i> Kubbat as Sâ'ât (Dome of the Hours).</p> <p><i>o.</i> Fountain outside Bâb Jayrûn, at the bottom of the steps.</p> |
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date from the times of the original Christian Church of St. John ('Sultans Mamlouks,' ii. 1, p. 273). Muḳaddasî's Bâb al Farâdis ('of the Gardens,' which were on the Barada River to the north), is the

described. Before each of these four gates is a place for the Ablution, of marble, provided with cells, wherein is running water, and fountains which flow into great marble basins. In the mosque is a channel which they open once every year, and from it water gushes out, filling the whole floor of the mosque to about an ell deep, and its walls and area are thus cleansed. Afterwards they open another conduit, and through it the water runs off. From the Sultan's palace, which is behind the mosque and is called Al Khadrâ (the Green Palace), are gates leading into the Maksûrah,¹ which are plated with gold.

Now one day I said, speaking to my father's brother, 'O, my uncle, verily it was not well of the Khalîf al Walid to expend so much of the wealth of the Muslims on the mosque at Damascus. Had he expended the same on making roads, or for caravanserais, or in the restoration of the fortresses, it would have been more fitting and more excellent of him.' But my uncle said to me in answer, 'O, my little son, you have not understanding! Verily Al Walid was right, and he was prompted to do a worthy work. For he beheld Syria to be a country that had long been occupied by the Christians, and he noted herein the beautiful churches still belonging to them, so enchantingly fair, and so renowned for their splendour: even as are the

Bâb an Nâtifiyyîn (of the Confectioners) of Ibn Jubair, p. 270. In Quatremère (quoting Abul Bakâ's 'History of Damascus'), ii. I., p. 283, and Ibn Jubair, p. 270, the Door to the South is invariably spoken of as the Bâb az Ziyâdah.

¹ Makşûrah—the chapel or railed-in space in the mosque—the Sultan's place of prayer. The Palace of Al Khadrâ was built by the Khalif Mu'âwiyah (A.H. 44 to 60, A.D. 664-679), who inhabited it for more than forty years (Quatremère, ii. I., p. 263). The Makşûrah Omeyyad was built by the Khalif Sulaiman (*op. cit.*, p. 282), who reigned from A.H. 96 to 99, A.D. 713-716.

Kumâmah¹ (the Church of the Holy Sepulchre) and the churches of Lydda and Edessa. So he sought to build for the Muslims a mosque that should prevent their regarding these, and that should be unique and a wonder to the world. And in like manner is it not evident how the Khalif 'Abd al Malik, noting the greatness of the Dome of the Kumâmah and its magnificence, was moved lest it should dazzle the minds of the Muslims, and hence erected, above the Rock, the Dome which now is seen there.'

In a certain book that I found in the library of 'Adud ad Daulah, it is said that there are two cities which are the Brides of the Earth, namely Damascus and Ar Ray;² and Yahyâ ibn Aktham³ states that there are in the world three places of perfect delight—namely, the Vale of Samarkand, the Ghûtah of Damascus, and the Canal of Ubullah.⁴ Damascus was founded by Dimashk, the son of Kânî, the son of Mâlik, the son of Arfakhshad (Arphaxad), the son of Sâm (Shem), five years before the birth of Abraham; Al Asma'î, however, asserts that its name is to be derived from the word 'Dimashkûhâ,' meaning 'they hastened in its building.' The Omeyyad Khalif 'Omar ibn 'Abd al 'Azîz,⁵ it is said, wished at one time to demolish the

¹ Al Kumâmah—literally 'The Dunghill.' This is a designed corruption on the part of the Muslims of 'Al Kayâmah'—'Anastasis'—the name given to the Church of the Resurrection (the Holy Sepulchre) by the Christian Arabs.

² Rhages in Persia. The ruins of the ancient city lies not far from Tehrân.

³ A celebrated jurist who flourished during the times of Al Mâmûn. He died A.H. 242=A.D. 857.

⁴ Which runs from Busrah to the Shatt el 'Arab, just below the junction of the Euphrates and Tigris.

⁵ Among the pleasure-loving Khalifs of House of Omeyyah, Omar ibn 'Abd al 'Azîz, was the one bigoted ascetic, who strove ineffectually to restore the primitive manners of the early days of Islam. He came

mosque, and make use of its materials in the public-works of the Muslims, but he was at length persuaded to abandon the design. I have read in some book that there was expended on the Damascus mosque the value of eighteen mule-loads of gold.¹

A satirist writing of the people of Damascus has said:²

O you who ask concerning our religion !
 Noting the proud bearing of the doctors of the Law,
 And their righteous gait in public,
 Know that their outward appearance is not as are their secret ways.
 They have nought to boast of save their mosque,
 And in speaking of this too they overstep all moderation.
 Should a neighbour come to them for a light from their fire,
 Never will they give him, in kindness, a kindling from their
 hearth.
 To their neighbours they are as raging lions,— but their enemies
 May go secure, they will be treated with servility in the homesteads
 of Damascus !

This last line, however, is not true, for their enemies went always in fear and trembling of them.

BĀNIYĀS (Paneas)³ is a city near the border of the Hûlah (Merom Lake), and lies at the foot of the mountain (of Hermon). Its climate is softer and pleasanter than that of Damascus. To this place have migrated the greater

to the throne in A.H. 99 (A.D. 717), and reigned for two years, earning by his pious ways the title of 'the Good Khalif,' which his deeds in truth but little justified.

¹ Apparently a variation of what was stated before. See p. 19. The sums expended during the building of the mosque are variously given. Ibn Jubair, p. 263, places the total at 11,200,000 dinârs ; while Quatremère, *op. cit.*, ii. 1, p. 269, quoting at second-hand from Ibn Asâkir gives 5,600,000 dinârs. The former sum would be equivalent to about five and a half millions sterling, and the latter may be estimated at two and three quarter millions ; but the sums in either case are doubtless entirely fictitious.

² These verses are probably part of some popular song.

³ The Greek name Paneas was changed by Philip the Tetrarch to that of Cæsarea Philippi.

part of the Muslim inhabitants of the frontier districts, since Tarsus was taken (by the Christians in A.H. 354, A.D. 965), and the population is still on the increase, for daily men come hither. There is here an extremely cold river,¹ which rises from under the Mount of Snow (Hermon), gushing forth in the middle of the town. Bâniyâs is the granary of Damascus. Its river irrigates cotton-lands and rice-fields. The city is pleasant to inhabit, being situated among lovely villages, and the sole drawback is that the drinking-water is bad.

SAIDÂ (Sidon) and BAIRÛT are two fortified cities on the sea, and so too is TARÂBULUS (Tripoli).² The Lebanon mountains lie above Sidon and Tripoli, running parallel to the coast. Tripoli is the most beautiful of these three towns.

'ARKAH is a place lying some way from the sea.³

¹ This is one of the sources of the Jordan. For a description of the spring and the grotto, see S. of W. P. Mems. I., p. 109.

² For a description of Sidon and its History, see Robinson III., p. 421 *et seq.* Bairut, called in Roman days Berytus, was famous for the baths and theatres erected there by Herod Agrippa. A Roman school of Law also flourished, and the silk manufacturers of this city were celebrated throughout the Empire. Robinson who gives a full account of the town and its antiquities (III., p. 441 *et seq.*) would identify Bairût, Berytus, with the city of Berothai of the 2 Sam. viii. 8 and other passages. Tripoli is said to have been founded by the Phœnicians, though what name it bore at that period is unknown. The city rose to fame in the times of the Seleucidæ, and during Roman days possessed many magnificent buildings, of which, however, no trace now remains. See Bâdeker, p. 509.

³ 'Arkah, the modern Tell 'Arka (Bâdeker., p. 536). It was originally a Phœnician city, and the seat of the 'Arkites' mentioned in Genesis x. 17. At the time of the First Crusade, the fortress of Arca, or Arcados as the name is given by Raimund d'Agiles, successfully resisted the attacks of the Christians; and outside its walls the Monk Peter Bartholemæus underwent the Ordeal by Fire in vindication of the truth of his Vision, and of the genuineness of the Holy Lance (Besant and Palmer, 'Jerusalem,' p. 176). For the history of the

BA'ALBAKK is an ancient and fortified city. Within the ramparts are cultivated lands, also many wondrous ruins. Grapes are in abundance.¹

The other cities of the Province of Damascus are prosperous and pleasant, being situated for the most part in the lands bordering on the Nahr al Maklûb (the river Orontes).²

In HAURÂN and AL BATHANIYYAH are the villages of Job, his lands, and the place of his washings.

NAWÂ is the chief city—most rich in wheat and grain.³

The territory of the HÛLAH produces much cotton and rice; it is low-lying, and has numerous streams.

The JAULÂN district supplies Damascus with most of its provisions.

The GHÛTAH (the plain round Damascus) is a day's journey (or about thirty miles) across each way, and beautiful beyond all description.

TABARIYYAH (Tiberias) is the capital of the Jordan province, and a city of the Valley of Kin'ân.⁴ The houses stand between the mountain and the Lake. It is narrow,

fortress during the Crusades, see Robinson, 1852, p. 580. 'Arkah in Byzantine times was known as 'Cæsarea of the Lebanon' (Rénan, 'Mission de Phénice,' p. 115). William of Tyre calls the town Archis.

¹ In his introduction, p. 34, Muḳaddasî remarks that 'None are more addicted to wine than the men of Ba'albakk.' The Greeks called the city Heliopolis.

² Nahr al Maklub, 'the Overturned River.' The Orontes was so named by the Arabs because it runs from South to North, instead of in the opposite direction, as, according to their notions, all streams were bound to do. It is now known under the name of Nahr al 'Asî, 'the Rebel Stream,' presumably from the same idea of its improper course.

³ Nawâ is the ancient Neve. For a full description of its ruins, see G. Schumacher's explorations 'Across Jordan,' 1886, p. 167.

⁴ See above, p. 2. Tiberias was founded by Herod about A.D. 20, and called after the Emperor Tiberius. For a description of its ruins see S. of W. P. Mem. I., p. 361.

shut in in summer, and unhealthy. The town is nearly a league in length, but has no breadth. Its market-place extends from one city gate to the other, and its graveyard is on the hill slope. There are here eight natural hot-baths, where no fuel need be used, and numberless basins besides, of boiling water. The mosque is large and fine, and stands in the market-place. Its floor is laid in pebbles set on stone drums placed close one to another. Of the people of Tiberias is it said: that for two months they dance, and for two more they gorge, that for two months they beat about, and for two more they go naked, that for two months they play the reed, and for two more they wallow. The explanation of this is, that they dance from the number of the fleas, then gorge off the Nabak plum;¹ they beat about with fly-flaps to chase away the wasps from the meat and the fruits, then they go naked from the heat; they suck the sugar-canes, and then they have to wallow through their muddy streets. Beyond the lower end of the Lake of Tiberias is a great bridge,² over which lies the road from Damascus. The people drink the water of the lake. Around its shores are villages and palm-trees, and on its surface are boats which come and go. The water from the baths and the hot-springs flows into the lake, and hence for drinking the strangers dislike its flavour. It swarms

¹ In his chapter on Egypt, Muḳaddasi describes the Nabak, (p. 204,) as 'a fruit of the size of the medlar (Zu'rûr). It contains numerous kernels, and is sweet. It is the fruit of the Sidr tree (the tree-lotus). To the fruit they add (the sweet paste called) Nîdah, which is the same as Samanû, only more finely prepared, and then spread it out on reed-matting until it dries and sticks together.' Samanû is a sweet porridge that is well known at the present day all over Persia, and Nîdah is the sweetmeat for which the town of Menshiyyeh in Egypt is famous, the preparation of which is fully described in a learned note by De Sacy, 'Chrest. Arabe,' ii., p. 25 (12).

² The Jisr al Majâmi'ah (S. of W. P. Mem. II. p. 116), crossing the Jordan.

none the less with fish, and the water is light of digestion. The mountains, which are steep, overhang the town.

KADAS (Kadesh Naphthali)¹ is a small town on the slope of the mountain. It is full of good things. Jabal 'Âmilah is the district which is in its neighbourhood. It possesses three springs, from which the people drink, and they have one bath situated below the town. The mosque is in the market, and in its court is a palm tree. The place is very hot. There is a small Lake (the Hûlah) about an hour's distance off, the waters of which flow into the Lake of Tiberias. In order to form the Lake they have made a marvellous dam across the river, filling in the bed. Along the shore are thickets of the Halfâ-reed,² which gives the people their livelihood, for they weave mats and twist ropes therefrom. In this Lake are numerous kinds of fish, especially that called the Bunnî,³ which was brought here from Wâsit (in Mesopotamia), that town of numerous clients.

In JABAL 'ÂMILAH⁴ are many fine villages, and here are grown grapes and other fruits and olives, and also many springs. The rain-fall waters its fields. The district overhangs the sea, and adjoins the Lebanon mountains.

¹ For an account of the remarkable ruins found here see S. of W. P., Mems. I., p. 226.

² The Halfâ-reed here mentioned, Canon Tristram considers, undoubtedly represents the *Papyrus antiquorum*, by the present Fellâhîn called Bâbûr, which grows so extensively in the Hûlah Lake. (See S. of W. P. 'Fauna and Flora of Palestine,' p. 438.) Lane, however, states (Dictionary, s.v. Halfâ) that the botanical name of this reed is *Poa multiflora* or *P. cynosuroides*, but he gives no authority.

³ Berggren, in his 'Guide Arabe Vulgaire' Upsala, 1844, translates 'Carp' by 'Bunni' which probably is the fish here alluded to. Berggren further notes that the 'Bunni' is found in both the Sea of Galilee and in the Euphrates.

⁴ Jabal 'Âmilah is named after the Bani 'Âmilah, the tribe who settled in these lands at the time of the Muslim Conquest. The district occupies Upper Galilee.

ADHRI'ÂH¹ is a city close to the desert. To it belongs the district of JABAL JARASH² (Gerasa), which lies opposite to Jabal 'Âmilah (across the Jordan). It is full of villages, and Tiberias owes its prosperity to the neighbourhood of these two districts (of Jabal Jarash and Jabal 'Âmilah).

BAISÂN³ lies on the Jordan. It abounds in palm-trees, and from this place comes all the rice consumed in the provinces of the Jordan and of Palestine. Water is here abundant, and easily obtained; but for drinking purposes it is deemed heavy of digestion. The mosque stands in the market-place, and many men of piety make their home in this town.

AL LAJJÛN⁴—A city on the frontier of Palestine, and in the mountain country. Running water is found here. It is well situated, and is a pleasant place.

KÂBUL⁵ is a town in the coast district. It has fields of canes, and they make there excellent sugar—better than in all the rest of Syria.

AL FARÂDHIYYAH⁶ is a large village, in which is a mosque where they preach. There are found here grapes, and vineyards abound. The water is plentiful, and the country round is pleasant.

'AKKÂ (Acre) is a fortified city on the sea. The mosque

¹ There seems little doubt that this is the Biblical Edrei, the capital of the Kingdom of Bashan. For an account of the marvellous Underground City found here, see 'Across Jordan' p. 121.

² Now known as Jabal 'Ajlûn.

³ The ancient Beth Shean, where Saul's dead body was 'fastened on the wall' (1 Sam. xxxi. 10). For its ruins see S. of W. P., Mems. II., p. 101, *et seq.* In Roman days the city was called Scythopolis. If I am not mistaken rice is nowhere cultivated at the present day in Palestine.

⁴ Al Lajjûn, the Legio of Roman days is often identified as the site of the Megiddo of Scripture. For a full discussion of the point, see S. of W. P., Mems. II., p. 90.

⁵ See S. of W. P., Mems. I., p. 271. The Biblical 'Cabul' (Josh. xix. 27) and the Chabolo of Josephus.

⁶ See S. of W. P., Mems. I., p. 203.

here is very large. In its court is a clump of olive trees, the oil from which suffices for the lamps of the mosque, and yet besides. This city had remained unfortified until the time when Ibn Tûlûn¹ visited it, coming from Tyre, where he had seen the fortifications and the walls which are there carried round so as to protect the harbour. Ibn Tûlûn wished to construct at 'Akkâ a fortification that should be as impregnable as that of Tyre. From all provinces artificers were brought together ; but when the matter was laid before them, all averred that none in those days knew how the foundations of a building could be laid in the water. Then one mentioned to Ibn Tûlûn the name of my grandfather, Abu Bakr, the Architect, saying that if perchance any had knowledge in these matters, it would be he alone. So Ibn Tûlûn wrote to his Lieutenant in Jerusalem, commanding that he should despatch my grandfather to him ; and on his arrival they laid the affair before him. 'The matter is easy,' said my grandfather ; 'let them bring such sycamore beams as are large and strong.' These beams he then caused to be floated on the surface of the water, according to the plan of a land-fort, binding them one to the other ; while towards the west he left the opening for a mighty gateway. And upon these beams he raised a structure with stones and cement. After every five courses he strengthened the same by setting in great columns, until at length the beams became so weighted that they began to sink down ; but this, little by little, and finally, he knew that they had rested on the sand. Then he ceased building for a whole year, that the construction might consolidate itself, after which, returning, he began again to build. And from where he had left off, continuing he made a junction between this and the ancient city walls,

¹ Aḥmad ibn Ṭûlûn was ruler of Egypt and its dependencies from A.H. 254 to 270 = A.D. 868-883. He was the founder of the Dynasty of the Ṭûlûnides.

bringing the new work right up into the old, and causing the two to join together. Across the western water-gate of the port he built a bridge, and every night when the ships had come within the harbour they drew across the water-gate a chain, even as was the case at Tyre. It is reported that my grandfather received for this matter the sum of 1,000 dinârs, besides robes of honour, horses, and other gifts, and his name was inscribed over the work.¹ Now before this harbour had been made the enemy were wont to take advantage of the ships lying here and do them grievous damage.

AL JASHSH is a village that is almost of the size of a provincial capital. It lies in the centre of four districts that are in the vicinity of the sea.²

SÛR (Tyre) is a fortified town on the sea, or rather in the sea, for you enter the town through one gate only, over a bridge, and the sea lies all round it. The city consists of two Quarters—the first being built on the terra firma; while the second (the harbour), beyond this, is an area enclosed by triple walls with no earth appearing, for the walls rise out of the water. Into this harbour the ships come every night, and then a chain is drawn across, whereby the Greeks are prevented from molesting them. All this has been described by Muhammad ibn al Hasan

¹ According to Yakût, in the thirteenth century A.D., when he wrote, the inscription was still *in situ*. A thousand dinârs would be equal to about £500 sterling. For a description of Acre and its history see S. of W. P., Mems. I., p. 160. The remains of the double mole which formed the inner harbour still exist, though for the most part they lie, at the present day, under water.

² In another section of his book, p. 46, our author states that at Al Jashsh was preserved the 'Chain of David,' but he mentions the tradition as of doubtful authority. Al Jashsh is the town called Gischala by Josephus, and was the birthplace of the celebrated John of Gischala who played so prominent a part in the defence, during the great siege of Jerusalem by Titus. See 'Jerusalem,' by Besant and Palmer, Chap. ii., also S. of W. P., Mems. I., p. 224.

(Ash Shaibani)¹ in his work entitled 'Kitâb al Ikrâh.' Water is brought into the town by means of a vaulted aqueduct. Tyre is a beautiful and pleasant city. Many artificers dwell here, and ply their special trades. Between Tyre and Acre lies a bay of the sea, and thus the proverb says 'Acre is opposite Tyre ; but getting to it you will tire'—that is, while travelling all along the sea-shore.²

AR-RAMLAH (Ramleh)³ is the capital of Palestine. It is a fine city, and well built ; its water is good and plentiful ; its fruits are abundant. It combines manifold advantages, situated as it is in the midst of beautiful villages and lordly towns, near to holy places and pleasant hamlets. Commerce here is prosperous, and means of livelihood easy. There is no finer mosque in Islâm than the one in this city ; its bread is of the best and the whitest ; its lands are well favoured above all others, and its fruits are of the most luscious. The capital stands among fruitful fields, walled towns, and serviceable hospices. It possesses magnificent hostelries and pleasant baths, dainty food and various condiments, spacious houses, fine mosques and broad roads. As a capital it possesses many advantages. It is situated on the plain, and is yet near both to the mountains and the sea. It has both fig-trees and palms ; its fields need no irrigation,

¹ *Vide supra*, note 2, p. 4. He wrote a celebrated work on the Laws of War. The Kitâb al Ikrâh, the 'Book of Matters Avoidable,' is given in Hajji Khalfa, Vol. V., p. 48, No. 9882.

² For a plan of Tyre, see Appendix to Vol. III. of Memoirs of S. of W. P., and for the general account see Vol. I., p. 72. The aqueduct bringing water to the city from Râs al 'Ain is described at p. 70 of the same volume.

³ Ar-Ramlah, so named from the 'Sandy' nature of the soil where the town stands. The city was founded after the Muslim Conquest, by the Omeyyad Khalif Sulaimân the son of 'Abd al Malik (A.H. 96 to 99, A.D. 715-718), and was made the capital of Palestine. It is now however a small unwall'd town of very secondary importance. For the history of the place, see Robinson III., p. 33.

and are by nature fruitful and rich. Its disadvantages, on the other hand, are, that in winter the place is a slough of mud, while in summer it is a powder-box of sand, where no water flows, neither is anything green, nor is the soil humid, nor is there snow. Fleas here abound. The wells are deep and salt, and the rain-water is hoarded in closed cisterns; hence the poor go thirsty, and strangers seek in vain. So too the seats before the baths are filled with expectant bathers, while the servants are grinding at the water-wheels. The city occupies the area of a square mile; its houses are built of finely-quarried stones.¹ The best known among its gates are the Gate of the Soldier's Well (Darb Bîr al 'Askar),² the Gate of the 'Annabah Mosque,³ the Gate of Jerusalem, the Gate of Bîla'ah,⁴ the Lydda Gate (Darb Ludd), the Jaffa Gate (Darb Yâfâ), the Egypt Gate (Darb Misr), and the Dâjûn Gate. Close to Ar-Ramlah is the town of Dâjûn,⁵ with its mosque. It is inhabited mostly by Samaritans. The chief mosque of Ar-Ramlah is in the market, and it is even more beautiful and graceful than that of Damascus. It is called Al Abyad (the White Mosque).

¹ In his introductory chapter Muḩaddasî writes:—'If Ar Ramlah had only running-water the town would be without compare the finest in Islam; for it is pleasant and pretty, standing between Jerusalem and the frontier towns, between the Ghaur of the Jordan and the sea. Its climate is mild, its fruits are luscious, its people generous—being, however, also rather foolish: it is an emporium for Egyptian goods, and an excellent commercial station for the two seas.'

² Al 'Askar is mentioned by our author in his introductory chapter as the name of one of the quarters of Ar Ramlah.

³ The *village* of 'Annabah lies west of Ar Ramlah (see S. of W. P. Mem. III., p. 14). In Jerome's Onomasticon it is mentioned under the name of Anab, which was also called Betho Annaba. See further on the two places called *Betho Annaba*, and *Beth Annabam* 'Special Papers,' p. 250.

⁴ The reading is very uncertain; see next page, n. 2.

⁵ The modern Bait Dîjân, the Beth Dagon of Judah (Joshua xv. 41). See Memoirs II., p. 251.

In all Islam there is found no finer Mihrâb than the one here, and its pulpit is the most exquisite that is to be seen after that of Jerusalem; also it possesses a beautiful minaret, built by the Khalif Hishâm ibn 'Abd al Malik.¹ I have heard my uncle relate that when the Khalif was about to build the minaret it was reported to him that the Christians possessed columns of marble, then lying buried beneath the sand, which they had prepared for the Church of Bâli'ah;² thereupon the Khalif Hishâm informed the Christians that either they must show him where the columns lay, or that he would demolish their church at Lydda, in order to employ its columns for the building of his mosque. So the Christians pointed out where they had buried their columns, and they are very thick and tall and beautiful. The covered portion of the mosque is flagged with marble, and the court with other stone, all carefully laid together. The gates of the covered part are made of cypress wood and cedar, carved in the inner parts, and very beautiful in appearance.

JERUSALEM, Bait-al-Makdis (the Holy City), also known as Îliyâ and Al Balât.³ Among provincial towns none is larger than Jerusalem, and many capitals are in fact smaller,

¹ The Omeyyad Khalif Hishâm reigned at Damascus from A.H. 105 to 125 (A.D. 724-743). For a plan of the White Mosque and full description see *Memoirs* II., p. 271.

² There is some doubt as to the reading of this word. It very probably is the same name as that of the gate mentioned above (p. 33, n. 4), and we have possibly reference here to the ancient town of 'Baalah which is Kirjath-jearim' (Joshua xv. 9; also ix. 17, and xv. 60), identified with the modern Karyet al 'Inâb or Abû Ghaush, where may still be seen the remains of the fine Church of St. Jeremiah, possibly alluded to in the text. For an illustration of the church see *Memoirs* III., p. 132, and also p. 18 of the same volume for Karyet al 'Inâb.

³ Îliyâ is the Arabic form of the first part of Ælia Capitolina, the name given to the Holy City by the Emperor Hadrian. The word Al Balât may be translated the 'Imperial Residence' or 'Court.' See Quatremère, '*Hist. des Sultans Mam.*', ii. i. p. 278. It is a corruption of the Latin 'Palatium.'

as, for instance, Istakhr and Kâ-in and Al Firmâ.¹ Neither the cold nor the heat is excessive here, and snow falls but rarely. The Kâdi Abu'l Kâsim, son of the Kâdi of the Two Holy Cities,² inquired of me once concerning the climate of Jerusalem. I answered, 'It is betwixt and between—neither very hot nor very cold.' Said he in reply, 'Just as is that of Paradise.' The buildings of the Holy City are of stone, and you will find nowhere finer or more solid constructions. In no place will you meet with a people³ more chaste. Provisions are most excellent here, the markets are clean, the mosque is of the largest, and nowhere are Holy Places more numerous. The grapes are enormous, and there are no quinces to equal those of the Holy City. In Jerusalem are all manner of learned men and doctors, and for this reason the hearts of men of intelligence yearn towards her. All the year round, never are her streets empty of strangers. Now one day at Busrah I was seated in the assembly of the Chief Kâdi Abu Yahya ibn Bahrâm, and the conversation turned on the city of Cairo. Then one said, speaking to me, 'And can any city be more illustrious?' I replied, 'Why, yes, my own native town!' Said he, 'But is any pleasanter than Cairo?' I answered, 'Yes again, my native town.' It was said, 'Ah, but Cairo is the more excellent; and the more beautiful; and the more productive of good things, and the more spacious.' Still, to each

¹ Istakhr is the ancient Persepolis, the capital of Fars; Kâ-in is in the Kohistân, between Ispahân and Nishâpûr; and Al Firmâ is a town of Lower Egypt, the ancient Pelusium.

² *i.e.* Makkah and Al Madinah.

³ In his introductory chapter our author notes that in Jerusalem 'one can find neither defect nor deficiency. Wine is not publicly consumed, and there is no drunkenness. The city is devoid of houses of ill-fame, whether public or private. The people too are noted for piety and sincerity. At one time, when it became known that the Governor drank wine, they built up round his house a wall, and thus prevented from getting to him those who were invited to his banquets.'

and all I replied, 'Not so! it is my native town.' Then the company were astonished, and they said to me, 'Thou art a man of erudition, but thou dost advance now more than can be accorded to thee, in our belief. Verily thou art even as the man who owned the she-camel, and colloquied with Al Hajjâj!¹ But the Arab brought up his camel in proof. Now do thou do likewise, and we will deem thee a man of wit.' So I answered them and spake: 'Now, as to my saying that Jerusalem is the most illustrious of cities, why is she not one that unites the advantages of This World to those of the Next? He who is of the sons of This World and yet is ardent in the matters of the Next, may with advantage seek her markets; while he who would be of the men of the Next World, though his soul clings to the good things of This, he, too, may find these here! And as to Jerusalem being the pleasantest of places in the way of climate, why the cold there does not injure, and the heat is not noxious. And as to her being the finest city, why, has any seen elsewhere buildings finer, or cleaner, or a mosque that is more beautiful? And as for the Holy City being the most productive of all places in good things, why Allah—may He be exalted—has gathered together here all the fruits of the lowlands, and of the plains, and of the hill country, even all those of the most opposite kinds; such as the orange and the almond, the date and the nut, the fig and the banana, besides milk in plenty, and honey and sugar. And as to the excellence of the City! why, is not this to be the plain of marshalling on the Day of Judgment; where the gathering together and the appointment will take place? Verily Makkah and Al Madînah have their superiority by reason of the Ka'abah and the

¹ This has reference to a well-known story of a Bedawîn who, in praising his camel to Al Hajjâj, the Governor of Irâk, described her as being possessed of every possible and impossible virtue.

Prophet—the blessing of Allah be upon him and his family—but verily, on the Day of Judgment, they will both come to Jerusalem, and the excellences of them all will there be united. And as to Jerusalem being the most spacious of cities; why, since all created things are to assemble there, what place on the earth can be more extensive than this!’

And the company were pleased with my words, agreeing to the truth of them.

Still Jerusalem has some disadvantages. Thus, it is reported as found written in the Torah, that ‘Jerusalem is as a golden basin filled with scorpions.’ Then you will not find baths more filthy than those of the Holy City; nor in any town are provisions dearer. Learned men are few, and the Christians numerous, and the same are unmannerly in the public places. In the hostelries taxes are heavy on all that is sold, for there are guards at every gate, and no one is able to sell aught whereby to obtain a profit, except he be satisfied with but little gain. In this City the oppressed have no succour; the meek are molested, and the rich envied. Jurisconsults remain unvisited, and erudite men have no renown; also the schools are unattended, for there are no lectures. Everywhere the Christians and the Jews have the upper hand;¹ and the mosque is void of either congregation or assembly of learned men.

Jerusalem is smaller than Makkah, and larger than Al Madinah. Over the city is a Castle, one side of which is against the hill-side, while the other is defended by a ditch.² Jerusalem has eight iron gates:

¹ It is curious that this should have been the condition of the Jews and Christians a century before the First Crusade.

² The citadel, ‘Al Kal’ah,’ near the Jaffa Gate. In the Middle Ages it was known as ‘the City of David,’ and included the site of the Towers *Hippicus* and *Phasaelus* of Josephus, and probably part of the ground occupied by Herod’s Palace.

Bâb Sihyûn (of Sion).

Bâb at Tîh (of the Desert of the Wanderings).

Bâb al Balât (of the Palace, or Court).

Bâb Jubb Armiyâ (of Jeremiah's Grotto).

Bâb Silwân (of Siloam).

Bâb Arîhâ (of Jericho).

Bâb al 'Amûd (of the Columns).

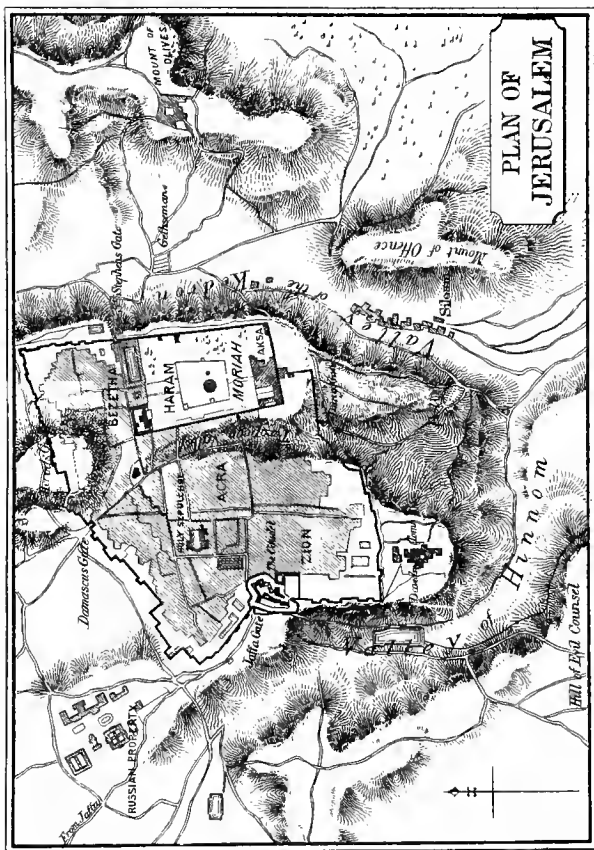
Bâb Mihrâb Dâûd (of David's Oratory).¹

¹ To account for the difficulties experienced in identifying the gates mentioned by Muḩaddasi with those in existence at the present day, it will be enough to recall to mind what changes the Holy City has undergone since A.D. 1000. Besides the alterations effected by the Crusaders, and those dating from the period when, after the expulsion of the Christians, the City had come into the hands of Saladin (A.D. 1187),—the Walls themselves were in A.D. 1219 systematically destroyed, together with all the fortifications (except 'the City of David'), when by treaty the Holy City was ceded to the Emperor Frederic II. The present walls were built (doubtless following the old lines), for the most part as late as the time of Sultan Soleiman the Magnificent, in A.D. 1542. Following in the track of Muḩaddasi, subsequent geographers down to Yakût (in the thirteenth century, A.D.), and the author of the *Jihân Numâ* (in the seventeenth century), servilely reproduce our author's enumeration; but, bearing in mind the constant plagiarism of Arab writers, it need not be concluded that the eight gates were in their times still open, or were known under the same names. There is, besides, direct evidence to the contrary.

(1) The Sion Gate, Mujîr ad Dîn states, 'is now called the Gate of the Jews' Quarter.' It opens between the Jaffa Gate and that near the Mogrebin Mosque, and is the one called at the present day Bâb an Nabî Dâûd (of the Prophet David).

(2) The Gate of the Desert of the Wanderings is, by Sepp and Tobler, identified with the Gate of the Mogrebin Mosque (vulgarly known as the Dung Gate). I should suggest its being the Gate known in Mujîr ad Dîn's time as the 'Postern Gate' ('Bâb Sirr, a small gate adjacent to the Armenian Convent') opening westward, in the wall to the south of the Jaffa Gate.

(3) The Gate al Balât, (of the Palace, or Court,) Tobler imagines to represent the long walled-up Golden Gate in the Eastern Wall of the Haram Area. But this, by Arab writers, is never considered as a Gate of the *City*; and further, the so-called Golden Gate is mentioned



There is water in Jerusalem in plenty. Thus, it is a common saying, that 'There is no place in Jerusalem but where you may get water and hear the Call to Prayer; and few are the houses that have not cisterns one or more.' Within the city are three great tanks, namely, the Birkat Bani Israil, the Birkat Sulaimân, and the Birkat 'Iyâd.¹ In the

by Muḳaddasi in its proper place among the Gates of the Haram Area. I would make the suggestion that the Bâb al Balât may be the same as the Bâb ar Rahbah (of the Public Square), of Mujîr ad Dîn, which is described by him as opening in the Western City Wall, not far from the Jaffa Gate. At the present day none is to be found here.

(4) The Gate of Jeremiah's Grotto can only be the one in the Northern Wall now closed, but known as the Bâb as Sâhirah (the Gate of the Plain; see p. 50, n. 2). In ancient times it was called Herod's Gate.

(5) The Gate of Siloam must have opened to the south-east, and I take it to be that known to-day as the Mogrebin or Dung Gate.

(6) The Jericho Gate, I concluded without hesitation to be that to-day called 'St. Stephen's' by the Franks, and known to the Arabs as 'the Gate of Our Lady Mary.' Mujîr ad Dîn, however (p. 262), says: 'The Gate known anciently as the Gate of Jericho has now altogether disappeared, leaving no trace thereof. It apparently stood in the vicinity of the buildings that stand over against the Mount of Olives.' Were the 'Jericho Gate' of Muḳaddasi, *not* the modern 'St. Stephen's Gate,' our author's 'Gate of the Desert of the Wanderings' might then be identified with this St. Stephen's Gate.

(7) The Gate of the Columns is that now more generally called the Damascus Gate. It was this Gate that in the times of the Crusaders went under the name of St. Stephen's Gate.

(8) The Gate of David's Oratory is the Jaffa or Hebron Gate (Bâb al Khalîl), which, even as late as Mujîr ad Dîn's times, was known under the more ancient name.

¹ It will be noted that these tanks are all *within* the city.

The Birkat Bani Israil is the well-known tank situated near the north wall of the Temple Area. Our author wrote at the close of the tenth century, A.D., and it may be worth noting that this corrects the statement made by Captain Conder ('Tent Work in Palestine,' 1880 p. 185, and 'Handbook to the Bible,' p. 357), that 'the pool [the Birket Israil] is not clearly mentioned in any account of Jerusalem before the twelfth century, about which period perhaps it was first constructed.'

vicinity of each of these are Baths, and to them lead the water channels from the streets. In the Haram Area there are twenty underground Cisterns of vast size, and there are few quarters of the city that have not public cisterns, though the contents of these last is only the rain water that drains into them from the streets. At a certain valley, about a stage from the city,¹ they have gathered together the waters and made there two pools, into which

The Tank of Sulaimân, and that of 'Iyâd, it is now difficult to identify. Also I am unable to discover whether the former is called after King Solomon, or after some distinguished Muslim of the name of Sulaimân. The latter was named after 'Iyâd ibn Ghanm, one of the Companions of the Prophet, who accompanied the Caliph Omar to the Capitulation of Jerusalem. He died in A.H. 20 = A.D. 641, and, according to Mujîr ad Dîn (p. 231), he built a bath in the Holy City. The latter author acknowledges his ignorance of the situation of these two Tanks. One of them must be the pool called nowadays 'Birkat Hammâm al Butrak,' the Pool of the Patriarch's Bath, not far from the Jaffa Gate, and very generally identified with the *Pool Amygdalon* of Josephus.

Of other ancient tanks within the city that may represent one or the other of those mentioned by our author, there may be cited :—

(1) A double cistern 70 feet long in the Muristan (S. of W. P. 'Jerusalem,' p. 256); most probably the one mentioned by Mujîr ad Dîn as that in the 'Street Marzubân, belonging to and near the bath of 'Alâ ad Dîn al Basîr' (p. 409).

(2) A pool discovered by Mons. Clermont Ganneau, not far from the Birkat Israil, and identified by him as the 'Pool of Strouthion,' which supplied with water the Fort Antonia, erected on the north of the Temple Area (Josephus 'Wars,' v. 11, 4).

(3) The well-known Pool Al Burâk. Bâdeker, p. 185.

Muḳaddasî's three pools are, as usual, inserted without comment in the works of later Arab geographers (*e.g.*, Yakût, etc.), and Sepp ('Jerusalem,' 1873), makes many fruitless attempts at their identification.

¹ Now known as Solomon's Pools; two hours from Jerusalem on the road to Hebron. The conduit, bringing the water from these to the Holy City, was constructed by Pontius Pilate ('Josephus,' Antiq. xviii. 3, 2). For a full description of the Pools and the Aqueduct, see S. of W. P., Memoirs, III., 89.

the torrents of the winter rains flow. From these two reservoirs there are channels bringing the water to the city, which are opened during the spring in order to fill the cisterns in the Haram Area and also those in other places.

The Masjid al Aksâ (the Further Mosque)¹ lies at the south-eastern corner of the Holy City. The stones of its foundations (of the outer wall), which were laid by David, are ten ells, or a little less in length. They are chiselled,² finely faced, and jointed, and of hardest material. On these the Khalif 'Abd al Malik subsequently³ built, using smaller but well-shaped stones, and battlements are added above. This mosque is even more beautiful than that of Damascus, for during the building of it they had for a rival and as a comparison the great church⁴ belonging to the Christians at Jerusalem, and they built this to be even more magnificent than that other. But in the days of the Abbasides occurred the earthquakes which threw down most of the main building; all, in fact, except that portion round the Mihrâb. Now when the Khalif⁵ of that day obtained news of this, he enquired and learned that the sum at that time in the treasury would in no wise suffice to restore the mosque. So he wrote to the Governors of the Provinces and to other Commanders, that each should undertake the building of a colonnade. The order was carried out, and the edifice rose firmer and more substantial than ever it had been in former times. The more ancient portion remained, even like a beauty spot, in the midst of the new; and it extends as far as the limit of the marble columns, for, beyond, where the

¹ Known to the Franks as the Mosque of Omar.

² In Arabic '*Mankûsh*,' literally 'sculptured.' This most probably refers to the well-known *draft*.

³ *Circa* A.D. 690.

⁴ The Church of the Holy Sepulchre.

⁵ Said to have been the Khalif Al Mahdi, (A.H. 158-169, A.D. 774-785) the father of Hârûn ar Rashîd.

columns are of concrete, the later part commences. The main building¹ of the mosque has twenty-six doors. The door opposite to the Mihrâb is called Bâb an Nahâs al A'tham (the Great Brasen Gate); it is plated with gilded brass, and is so heavy that only a man strong of shoulder and of arm can turn it on its hinges. To the right hand of the Great Gate are seven large doors, the midmost one of which is covered with gilt plates; and after the same manner there are seven doors to the left. And further, on the eastern side are eleven doors, unornamented. Over the first-mentioned doors, fifteen in number, is a colonnade supported on marble pillars, lately erected by 'Abd Allah ibn Tâhir.² In the court of the mosque, on the right-hand side, are colonnades supported by marble pillars and pilasters; and on the further side are halls, vaulted in stone. The centre part of the main building of the mosque is covered by a mighty roof, high pitched and gable-wise, behind which rises a magnificent dome. The ceiling everywhere, with the exception of that of the halls on the further side of the court, is formed of lead in sheets, but in these halls the ceilings are faced with mosaics studded in.

The Court (of the Haram Area) is paved in all parts; in its centre rises a platform, like that in the mosque at Al Madînah, to which, from all four sides, ascend broad flights of steps. On this platform stand four domes. Of these, the Dome of the Chain,³ the Dome of the Ascension,⁴ and the

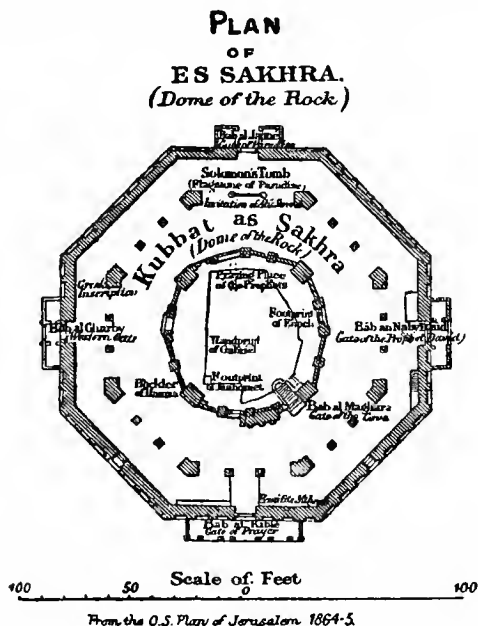
¹ '*Al Mughattâ*,' literally 'the Covered Part,' for the term Masjid includes not only the body of the mosque, but also the court, and the exterior colonnades. Here and elsewhere I have translated the word *Mughattâ* by 'main building.'

² 'Abd Allah was the independent Governor of Khurasân and the East, from A.H. 213 to 230=A.D. 828-844. He was the third in succession of the Dynasty of the Tâhirides.

³ *Kubbat-as-Silsilah*, facing the eastern door of the Dome of the Rock.

⁴ *Kubbat al Mi'râj* to the north-west. The Ascension has reference to the Prophet's ascent into Heaven, during his celebrated Night Journey.

Dome of the Prophet,¹ are of small size, and their domes are covered with sheet lead, and are supported on marble pillars, being without walls. In the centre of the platform is the Dome of the Rock,² which rises above an octagonal building having four gates, one opposite to each of the



flights of steps leading up from the court. These four are, the Kiblah (or Southern) Gate, the Gate of Isrâfil (to the east), the Gate As Sûr (or of the Trumpet, to the north), and (the Women's Gate), Bâb an Nisâ, which last opens towards the west.³ All these are adorned with gold, and

¹ Kubbat an Nabî, is still so called ; it is one of the small shrines to the N.W. of the Dome of the Rock, and is distinct from the Kubbet el Arwâh. Yakût (iv. 594) names this 'the Dome of the Prophet David.' (See also S. of W. P., 'Jerusalem,' p. 81, *et seq.*).

² Kubbat aş Sakhrah.

³ Our author himself gives the orientation of two of the gates.

closing each of them is a beautiful door of cedar-wood finely worked in pattern. These last were sent by command of the mother of the Khalif Al Muktaḍir Billah.¹ At each of the gates is a balustrade of marble and cedar-wood, with brass-work without ; and in the railing, likewise, are gates, but these are unornamented. Within the building are three concentric colonnades, with columns of the most beautiful marble, polished, that can be seen, and above is a low vaulting. Within these again is the central hall over The Rock ; the hall is circular, not octagonal, and is surrounded by columns of polished marble supporting round arches. Built above these, and rising high into the air, is the drum in which are large openings ; and over the drum is the Dome. The Dome, from the floor up to the pinnacle, which rises into the air, is in height a hundred ells, and from afar off, you may perceive on the summit of the Dome, its beautiful pinnacle, the size of which is a fathom and a span. The Dome, externally, is completely covered with brass plates, gilt, while the building itself, its floor and its walls, and the drum, both within and without, are ornamented with marble and mosaics, after the manner that we have already described when speaking of the mosque of Damascus. The cupola of the Dome is built in three sections : the inner is of ornamental plates ; next come iron beams interlaced, set in free so that the wind may not cause it to shift ; and the third casing is of wood, on which are fixed the outer plates. Up through the middle of the cupola goes a passage way, by which a workman

Mujîr ad Dîn (p. 372) states that the Eastern Gate, facing the Dome of the Chain, was that called the Gate of the Angel of Death Isrâfîl. It now goes by the name of Gate of the Chain ; and the northern gate is called Bâb al Jannah, Gate of Paradise.

¹ Reigned A.H. 295-320=A.D. 908-932. He was the 18th of the Abbasides.

may ascend to the pinnacle for aught that may be wanting, or in order to repair the structure. At the dawn, when the light of the sun first strikes on the Cupola, and the Drum catches the rays; then is this edifice a marvellous sight to behold, and one such that in all Islam I have never seen its equal; neither have I heard tell of aught built in pagan times that could rival in grace this Dome of the Rock.

The mosque¹ is entered through thirteen openings closed by a score of gates. These are, the Bâb Hittah (the Gate of Pardon or Indulgence),² the two Gates of the Prophet,³ the Gates of the Mihrâb Maryam (of Mary's Oratory),⁴ the two Gates Ar Rahmah (of Mercy),⁵ the Gate of the Birkat (or Pool of) Bani Israîl,⁶ the Gates Al Asbât (of the Tribes),⁷ the Hâshimite

¹ It may be well to call attention to the fact that the term 'mosque' (Masjid) includes not only the main edifice and its courts (here the Akṣa Mosque), but also the whole of the Area (here the Temple Area or Noble Sanctuary) which is round the mosque and all the buildings thereunto appertaining.

² Referring to Koran ii. 55. This Gate is in the Northern Wall of the Haram Area.

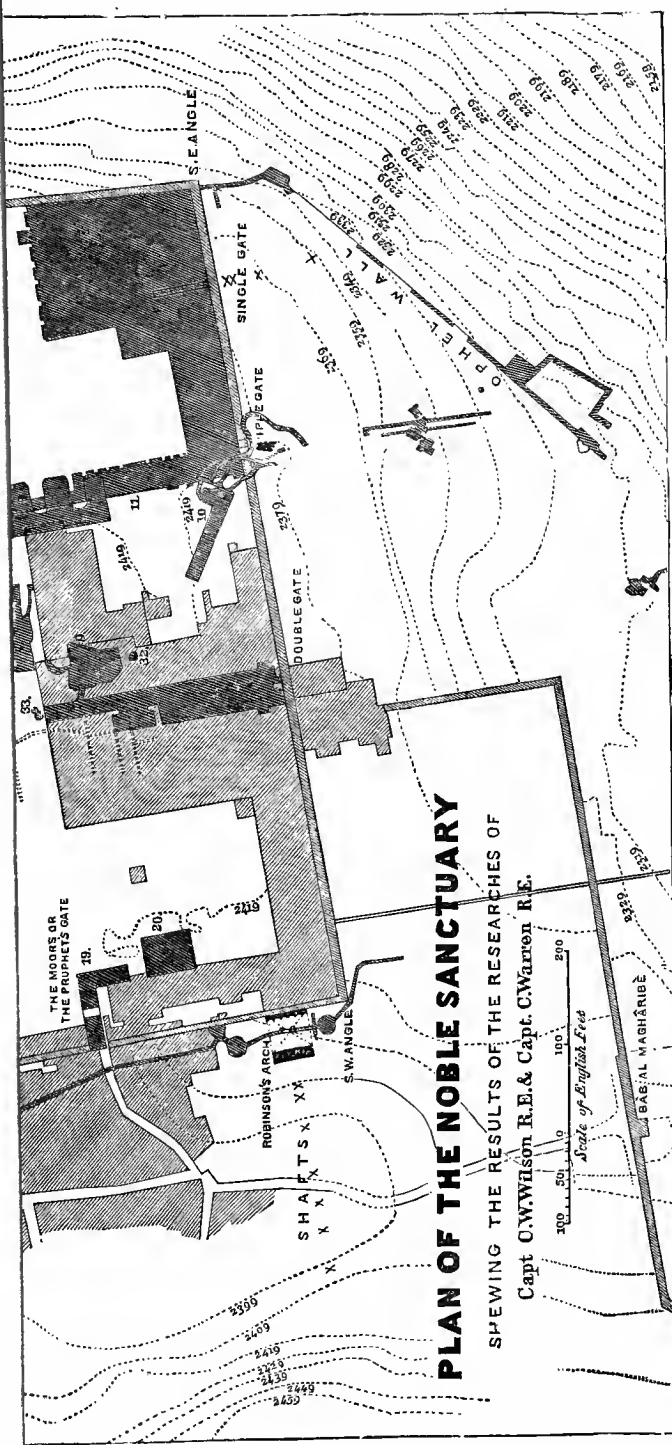
³ According to Mujîr ad Dîn, 'the Gate of the Maghribîn' was also known as 'the Gate of the Prophet.' It lies southernmost of those in the Western Wall of the Haram Area, *i.e.*, near the south-west corner.

⁴ Perhaps the small gate, near Mary's Oratory, in the Eastern Wall, called by Mujîr ad Dîn, Bâb al Janâiz (of the Funerals), and in his time closed.

⁵ The long since closed 'Golden Gate' in the Eastern Wall. The double gates were those of Mercy (Raḥmah) and Repentance (Taubah).

⁶ This must have opened near the Pool, which the present Bâb Hittah overlooks. The gate next to this last, on the west, is the present Bâb al 'Atm (of the Darkness), more anciently called either Dawâdâriyyah (of the Privy Seal), or the Gate of the Glory of the Prophets; and it was perhaps, before this again, known as the Gate of the Pool of the Bani Israel.

⁷ At the eastern angle of the North Wall.



PLAN OF THE NOBLE SANCTUARY

SPEWING THE RESULTS OF THE RESEARCHES OF

Capt O.W.Wilson R.E. & Capt C.Warren R.E.

Scale of English Feet

BAG'AL MAGHARIBÉ

Gates,¹ the Gate of Al Walîd,² the Gate of Ibrâhîm (Abraham),³ the Gate of Umm Khâlîd (the Mother of Khâlîd),⁴ and the Gate Dâûd (of David).⁵

Of the holy places within (the Haram Area), are the Mihrâb Maryam (the Oratory of Mary), Zakariyyah (of Zachariah), Ya'kûb (of Jacob), and Al Khidr (of Elias or St. George), the Station of the Prophet, and of Jibrâîl (Gabriel), the Place of the Ant, and of the Fire, and of the Ka'abah, and also of the Bridge As Sirât, which shall divide Heaven and Hell.

On the north side (of the court of the Aksa Mosque)⁶ there are no colonnades. The main building of the mosque does not extend to the eastern wall of the area, the constructions here, as it is said, never having been completed. Of the reason for this, they give two accounts. The one is that the Khalif Omar commanded the people

¹, ², ⁴ These three gates I am unable exactly to identify, but they must have opened in the Western Wall of the Haram Area. At the present day, besides those already mentioned, there are ; Bâb as Sarai (of the Palace) ; Bâb an Nâthir (of the Inspector), more anciently called of Mikâîl (the Angel Michael) ; Bâb al Hadîd (of Iron) ; Bâb al Kattanîn (of the Cotton Bazaar) ; Bâb al Mutawaqqâ or Maṭarah (of the Place of Ablutions or of Rain) ; and between these five must lie the choice for the three that I am unable to identify.

³ The northernmost in the West Wall. At present it is known as the Bâb al Ghawânimah (of the Ghânim tribe), and more anciently Bâb al Khalîl (of the Friend *i.e.* Abraham).

⁵ The present Bâb as Silsilah, in the Western Wall. The foregoing identifications rest on the materials supplied by Mujîr ad Din *op. cit.*, pp. 380 to 384.

⁶ The words used are '*alâ-l-maisarah*, literally *on the left hand*, also with the meaning *on the north*, for *the right hand*, *al yaman*, is *south*. I conclude from the context that Muḳaddasi here refers to the northern side of the Court of the Aḳṣa Mosque, which is not divided from the great Haram Area by any enclosing wall or colonnade. It may, however, have reference to the northern wall of the whole Haram Area, but the statement must then be taken as standing alone and as having no reference to what comes after.

to erect a building 'in the Western part of the area, as a place of prayer for Muslims;' so they left this space (which is on the eastern side) unoccupied, in order not to go counter to his injunction. The other reason given is that it was not found possible to extend the main building of the mosque as far as the south-east angle of the area wall, lest the Mihrab (the Niche facing Makkah), in the centre place at the end of the mosque should not have been opposite The Rock under the Dome, and such a case was repugnant to them. But Allah alone knows the truth.

The dimensions of the Sanctuary Area are, length 1,000 ells—of the royal Hāshimite ells;¹ and width, 700. In the ceilings of its various edifices there are 4,000 wooden beams, supported on 700 marble columns; and the roofs are overlaid with 45,000 sheets of lead. The measurement of The Rock itself is, 33 ells by 27, and the cavern which lies beneath will hold 69 persons. Its endowment provides monthly for 100 Kists² of olive oil, and in the year they use 800,000 ells of matting. The mosque is served by special attendants; their service was instituted by the Khalif 'Abd al Malik,³ the men being chosen from among the Royal Fifth of the Captives taken in War, and hence they are called Al Akhmās (the Quintans). None besides these are employed in the service, and they take their watch in turn beside The Rock.

SULWÂN (Siloam) is a place on the outskirts of the

¹ The royal ell (*Dhirû' Maliki*) measured about 18 inches in length. This gives us 1500 feet by 1050. Roughly taken, the present dimensions of the Haram Area are 1500 feet by 900.

² The Kist was half a Sâ', *i.e.* about a quart and a half of our measure. The name came from the Greek *Σίστης*, which represents the Roman Sextarius.

³ A.H. 65-86 = A.D. 685-705.

City. Below the village is the 'Ain Sulwân (Pool or Spring of Siloam),¹ of fairly good water, which irrigates the large gardens which were given in bequest (Wakf) by the Khalif 'Othmân ibn 'Affân for the poor of the city. Lower down than this, again, is ²Job's Well (Bîr Ayyûb). It is said that on the Night of 'Arafat³ the water of the holy well Zamzam, at Makkah, comes underground to the water of the Pool. The people hold a festival here on that evening.

WÂDÎ JAHANNAM (Valley of Kedron) runs from the angle of the Sanctuary Area to its furthest point, all along the east side.⁴ In this valley are gardens and vineyards, churches, caverns and chapels, tombs, and other remarkable spots, also cultivated fields. In its midst stands the church which covers the sepulchre of Mary,⁵ and above, overlooking the valley, are many tombs, among which are

¹ The Pool of Siloam (see S. of W. P. 'Jerusalem,' p. 345) is not properly speaking a spring, but a tank fed by the aqueduct from the Virgin's Fount (called also 'Ain Umm ad Daraj, the Fountain of the Steps), and having an intermittent supply consequent on the intermittent flow of the upper spring.

It was on the wall of the tunnel connecting the Pool of Siloam with the Virgin's Fount that, in 1880, the now celebrated Siloam Inscription was accidentally discovered by a party of Jewish schoolboys.

² Job's Well, which the Christians since the 16th century have been in the habit of calling the Well of Nehemiah, may be En Rogel—the Fuller's Spring—mentioned by Joshua (xv. 7) as on the boundary line between the tribes of Judah and Benjamin; unless this last be the Virgin's Fount.

³ The 9th of the month Dhû-l-Hijjah. It is the day of the great pilgrimage on 'Arafat—near Makkah.

⁴ It is worthy of remark that the Valley of Hinnon (Gehenna, Jahannam) is the name of the deep gorge to the *west* and *south-west* of the city. Muḳaddasi's Valley of Jahannum, however, would be the Valleys of Jehoshaphat and the Kedron together, the modern Wâdî Sitteh Maryam.

⁵ The Tomb of the Virgin lies outside the Gate of St. Stephen, on the opposite slope of the Kedron Valley. See Bâdeker, p. 214.

those of Shaddâd ibn Aus ibn Thâbit¹ and 'Ubâdah ibn as Sâmit.²

JABAL ZAITÂ (the Mount of Olives) overlooks the Great Mosque from the eastern side of the Valley (of Kedron). On its summit is a mosque built in memory of 'Omar, who sojourned here some days when he came to receive the capitulation of the Holy City. There is also here a church built on the spot whence Christ ascended into Heaven; and further, near by is the place called As Sâhirah (the Plain),³ which, as I have been informed on the authority of Ibn 'Abbâs, will be the scene of the Resurrection. The ground is white, and blood has never been spilt here.

BAIT LAHM (Bethlehem) is a village about a league away, in the direction of Hebron. Jesus was born here; and there grew up here the Palm-tree,⁴ for although in this district palms are never found, this one grew by a miracle. There is also a church, the equal of which does not exist anywhere in the country round.⁵

HABRÂ (Hebron), the village of Abraham the Friend of God. Within it is a strong fortress, which, it is said, is of the building of the Jinns, being of great squared stones. In the middle of this place rises the Dome built, since the

¹ A celebrated Companion of the Prophet, who died A.H. 41 or 58, A.D. 661 or 678. His tomb was much visited by pilgrims. (See *Mujîr ad Dîn*, p. 233.)

² He was the first Muslim Kâdi (Judge) of Jerusalem, having been appointed by Omar. He died A.H. 34, A.D. 654. (See *Mujîr ad Dîn*, p. 233.)

³ As Sâhirah (the Plain) is possibly that from which the Bâb as Sâhirah (Herod's Gate) in the north wall takes its name. The Plain, As Sâhirah, of the Resurrection, however, is on the Mount of Olives, across the Kedron Valley.

⁴ Referred to in the Koran xix. 29.

⁵ The Basilica of Constantine, for a plan of this remarkable church and description, see S. of W. P., *Memoirs*, iii., p. 84.

times of Islâm, of stone, which covers the sepulchre of Abraham. The tomb of Isaac lies forward, within the main building of the mosque, while that of Jacob is in the further part. Near by each one of the Prophets lies his wife. The garden round has become the mosque-court, and built about it are rest-houses for the Pilgrims, which thus adjoin the Sanctuary. Thither also has been conducted a small water-channel. All the country round Hebron, for the distance of half a stage, is filled with villages, and vineyards, and grounds bearing grapes and apples, and it is even as though it were all but a single orchard of vines and fruit-trees. The district goes by the name of *Jabal Nusrah*.¹ Its equal for beauty does not exist elsewhere, nor can any fruits be finer. A great part of them are sent away to Egypt and into all the country round. At times, here, apples of good quality will sell at a thousand for the Dirham;² and the weight of a single apple, occasionally, will attain to the equivalent of a hundred Dirhams.³ In the Sanctuary at Hebron is a public guest-house, with a kitchener, a baker, and servants appointed thereto. These present a dish of lentils and olive oil to every poor person who arrives, and it is even set before the rich if perchance they desire to partake of it. Most men erroneously imagine that this dole is of the original Guest-house of Abraham, but in truth the funds come from the bequests of Tamim ad Dâri⁴ and others. It so being, in my opinion it were, perhaps, better to abstain from receiving these alms (lest the money have been unlawfully obtained). Also there was once an Amîr of Khurasân—may Allah have

¹ The reading of this word is uncertain. Other authorities make no mention of this name of the district, and it does not occur in the accounts of modern travellers. The name may signify 'the well-watered hills.'

² Tenpence.

³ Between ten and eleven ounces.

⁴ One of the Prophet's Companions. He died in A.H. 40=A.D. 660.

confirmed his dominion—who assigned to this charity 1,000 dirhams yearly; and further, Al 'Âdil, the Shâr, the Ruler of Ghurjistân, gave great bequests to this house. At the present day, in all Islâm, I know of no charity or almsgiving that is better regulated than is this one; for those who travel and are hungry may eat here of good food, and thus is the custom of Abraham continued, for he, during his lifetime, rejoiced in the giving of hospitality, and, after his death, Allah—may He be exalted—has allowed of the custom becoming perpetuated; and thus I myself, in my experiences, have been partaker of the hospitality of the Friend of God.

A league distant from Hebron is a small mountain, which overlooks the Lake of Sughar (the Dead Sea) and the site of the Cities of Lot. Here stands a mosque built by Abu Bakr as Sabahî, called Al Masjid Al Yakîn.¹ In this mosque is seen the bedstead of Abraham, which is now sunk about an ell into the earth. It is related that when Abraham first saw from here, afar off, the Cities of Lot, he stood as one rooted, saying, 'Verily I now bear witness, for the word of the Lord is The Truth.' (*Al Yakîn.*)

The territory of the Holy City is counted as all the country that lies round within a radius of forty miles, including Jerusalem with its dependent villages. For twelve miles the frontier follows the shore (of the Dead Sea) over against Sughar and Maâb; then for five miles it lies through the desert, and into the districts towards the south, even to the country that lies beyond Al Kusaifah² and the land that is over against it. On the north the frontier reaches to the limits of Nâblus. This, then, is the

¹ Now known as Khurbat Yakîn and Makâm Nabi Yakîn, see S. of W. P., Memoirs, iii., p. 371. The 'Bedstead of Abraham' is at the present day known as 'Cain's Grave.' The mosque is said by Ulaimi, to have been built in A.H. 352, A.D. 963.

² The present Tell Kuseifah, lying to the east of Beersheba.

Land which Allah—may He be exalted—has called ‘Blessed’;¹ it is a country where, on the hills are trees, and in the plains, fields that need neither irrigation nor the watering of rivers, even as the Two Men (Caleb and Joshua) reported to Moses the son of ‘Amrân, saying, ‘We came on a land flowing with milk and honey.’ I myself at times in Jerusalem have seen cheese sell at a sixth of a Dirham for the Ratl, and sugar at a Dirham the Ratl; and for that same sum you could obtain either a Ratl and a half of olive oil or four Ratls of raisins.²

BAIT JIBRÎL³ is a city partly in the hill country, partly in the plain. Its territory has the name of Ad Dârûm,⁴ and there are here marble quarries. The district sends its produce to the capital, which is thus the emporium for the neighbouring country. It is a land of riches and plenty, possessing fine domains. The population, however, is now on the decrease, and impotence has possession of many of its men.

GHAZZAH (Gaza.)—A large town lying on the high road into Egypt, on the border of the desert. The city stands not far from the sea. There is here a beautiful mosque; also will be seen the monument of the Khalif Omar; further, this city was the birth place of (the great Traditionist) Ash-Shâfi‘î,⁵ and possesses the tomb of Hâshim ibn ‘Abd Manâf (the great grandfather of the Prophet).

¹ Koran xxi. 71.

² Taking the Dirhem at ten pence and the Ratl at 6 lbs.; we have, calculating roughly, cheese at $\frac{1}{4}$ d. a pound; sugar at $1\frac{1}{4}$ d. a pound; olive oil at about a shilling a gallon, and raisins at the rate of $2\frac{1}{2}$ lbs. for a penny.

³ Now Bait Jibrîn, meaning the ‘House of Gabriel,’ as in fact the place is called by William of Tyre, the Crusading Historian. In Greek times it was named Eleutheropolis (see S. of W. P., Mems., iii., p. 257), and it is the Beth Gubrin of the Talmud. The Franks sometimes called this town Gibelin.

⁴ At the present day Deirân, anciently Daroma.

⁵ See below, p. 67, n. 6.

MÎMÂS lies on the sea.¹ It is a small fortified town, and belongs to Ghazzah.

'ASKALÂN (Ascalon), is on the sea. A fine city, and strongly garrisoned. Fruit is here in plenty, especially that of the Sycamore-tree,² of which all are free to eat. The great mosque stands in the market of the Clothes-merchants, and is paved throughout with marble. The city is spacious, opulent, healthy, and well fortified. The silkworms of this place are renowned, its wares are excellent, and life there is pleasant. Also its markets are thronged, and its garrison alert. Only its harbour is unsafe, its waters brackish, and the sand-fly called 'Dalaṃ' is most hurtful.³

YÂFAH (Jaffa), lying on the sea, is but a small town, although the emporium of Palestine and the port of Ar Ramlah. It is protected by an impregnable fortress, with iron gates; and the sea-gates also are of iron. The mosque is pleasant to the eye, and overlooks the sea. The harbour is excellent.

ARSÛF⁴ is smaller than Yâfah, but is strongly fortified and populous. There is here a beautiful pulpit, made in the first instance for the mosque of Ar Ramlah, but, which being found too small, was given to Arsûf.

¹ Mîmâs or Maimas, is the 'Majuma of Gaza' mentioned by Antoninus Martyr, (see Palestine Pilgrims' Text No. 1, p. 26), and by Greek Geographers, called *Μαιουμα*. Quatremère (Sultans Mamlouks II. partie, p. 229), says that the name is apparently of Egyptian origin, and comes from the two words *Ma* and *Iom* meaning 'maritime town.' Both Ascalon and Gaza had ports called *Maiuma*, and Jamnia likewise, according to Pliny.

² In Arabic *Al Jummaiz*, the *figus sycomorus*.

³ The Dalaṃ-fly is still one of the pests of the coast country of Syria.

⁴ For the plan of Arsûf and its ruins, see S. of W. P., Memoirs, ii., p. 136. Arsuf was in Greek times called Apollonia. By Crusaders it was erroneously supposed to represent the ancient Antipatris (see p. 60, n. 1).

KAISÂRIYYAH (Cæsarea of Palestine).¹ On the coast of the Greek (or Mediterranean) Sea : there is no city more beautiful, nor any better filled with good things : plenty has its well-spring here, and useful products are on every hand. Its lands are excellent, and its fruits delicious ; the town also is famous for its buffalo-milk and its white bread. To guard the city there is an impregnable fortress, and without lies the well-populated suburb which the fort protects. The drinking-water of the inhabitants is drawn from wells and cisterns. Its Great Mosque is very beautiful.

NÂBULUS (Neapolis, Shechem) lies among the mountains. It abounds in olive-trees, and they even name it the 'Little Damascus.' The town, situated in the valley, is shut in on either hand by the two mountains.² Its market-place extends from gate to gate, and a second goes to the centre of the town. The Great Mosque is in its midst, and is very finely paved. The city has through it a stream of running water ; its houses are built of stone, and some remarkable mills are to be seen here.

ARÎHÂ (Jericho).—This is the City of the Giants, and therein is the Gate of which Allah spake unto the Children of Israel.³ There grows in these parts much indigo and many palms, and the city possesses villages in the Ghaur (of the Jordan), whose fields are watered from the springs. The heat in Jericho is excessive. Snakes and scorpions are numerous, also fleas abound. The serpents called

¹ For plans of the ancient remains at Cæsarea, see S. of W. P., *Memoirs*, ii., p. 15 *et seq.*

² The two mountains shutting in Shechem are to the south, Mount Gerizim ('the Mountain of Blessing') and Mount Ebal, to the north ('the Mountain of Cursing').

³ Koran v. 25 : 'Enter ye upon them (the people of Jericho) by the Gate of the City, and when ye shall have entered by the same, ye shall surely be victorious.'

'Tariyâkiyyah'¹ come from hence, from the flesh of which, used therein, depends the excellence of the Tariyâk (Theriack, or Antidote) of Jerusalem. The people are brown skinned and swarthy. On the other hand, the water of Jericho is held to be the lightest (and best) in all Islâm; bananas are plentiful, also dates and flowers of fragrant odour.

'AMMÂN,² lying on the border of the Desert, has round it many villages and cornfields. The Balkâ District, of which it is the capital, is rich in grain and flocks; also many streams the waters of which work the mills. In the city, near the market-place, stands a fine mosque, the court of which is ornamented with mosaic. We have heard said that it resembles that of Makkah. The Castle of Goliath is on the hill³ overhanging the city, and therein is the Tomb of Uriah, over which is built a mosque. Here, likewise, is the Circus of Solomon.⁴ Living here is cheap, and fruit is plentiful. On the other hand, the people of the place are illiterate, and the roads thither wretched. But the city is even as a harbour of the Desert, and a place of refuge for the bedawîn Arab.

In the village of AR RAKÎM, which lies about a league distant from 'Ammân,⁵ and on the border of the Desert, is a

¹ See below, p. 70, n. 5.

² The Biblical Rabbath Ammon, the capital of Og king of the Ammonites. In Greek times it was called Philadelphia, after Ptolemy Philadelphus of Egypt, its second founder.

³ The citadel on the hill to the north of the town.

⁴ The Theatre, it was originally capable of seating 6,000 spectators.

⁵ Ar Rakîm is often identified with Petra or Wâdi Musa, near Mount Hor, on the hypothesis that the name represents the 'Arekem' of Josephus ('Antiq.' iv. 4, 7, and iv. 7, 1). This identification, however, which originated with A. Schulteus, in the last century (see in his 'Vita Saladini,' Index Geographicus, s.v. Errakimum), and has been constantly copied by writers up to the present day, was very justly shown to be impossible by Robinson (ii. p. 653). Our author here

cavern with two entrances—one large, one small—and they say that he who enters by the larger is unable to leave by the smaller unless he have with him a guide. In the cave are three tombs, concerning which Abu-l Fadl Muhammad ibn Mansûr related to me the following Tradition of the Prophet ; and his authority was Abu Bakr ibn Sa'id, who held it of Al Fadl ibn Hammâd, the same having the authority of Ibn Abi Maryâm, who related it as coming from Ismâ'il ibn Ibrahîm ibn 'Ukbah, who held it of Nâfi', who said that 'Abd Allah, the son of the Khalif Omar, was wont to relate the story, he himself having heard it from the mouth of the Prophet—the grace of Allah be upon him and His peace ! Thus he spoke :—'While three men once were walking together heavy rain overtook them and drove them into a cavern of the mountain. And on a sudden there fell, from the mountain above, a rock which blocked up the mouth of the cave, and behold they were shut in. Then one of them called to the others, saying, "Now, mind ye of such good deeds as ye have done, and call on Allah thereby, beseeching Him, so that for the sake thereof perchance He may cleave this rock before us." Then one of them cried aloud, saying, "Allah ! of a truth have not I my two parents who are old and feeble, besides my children, of whom I am the sole protector ? And when I return to them, I do milk the kine, and give first of the milk to my two parents, even before giving of it to my children. Now on a certain day, after the morning was long past, and I came not to them until it was night, I found my parents slumbering. Then I milked the kine, as was my wont, and I brought of the milk and came and

confirms this by placing Ar Rakîm three miles from 'Ammân. Further, Ibn al Athîr (*Chronicle* xi., p. 259 of the Text), states that Ar Rakîm lies two days' march north of Karak, on the road between Damascus and that fortress.

stood near by unto them, but feared awaking them from their sleep; and further, I dared not give of it to the children before the setting of it before them, although the children, in truth, were in distress for want thereof. And thus I remained waiting till the breaking of the dawn. Now, since Thou knowest well how I did this thing from fear of Thy face, so therefore now cause this rock to cleave before us, that through the same we may perceive the sky." Then Allah caused a cleft to split in the rock, and through it they perceived the sky. Then the second one cried aloud, and said, "Allah! was there not the daughter of my uncle, whom I loved passionately, as only man can love? And when I sought to possess her, she would refuse herself to me saying, that I should bring her a hundred pieces of gold. Then I made effort, and collected those hundred pieces, bringing them to her. But even as I was entering to possess her, she cried aloud, and said, 'O servant of Allah, fear Him! and force me not, except in lawfulness.' So I went from her. And now, verily, as Thou knowest that I did even this from the fear of Thy face, so therefore cleave unto us again a portion of this rock." And Allah did cleave thereof a further cleft. Then the last man cried aloud, and said, "Allah! did I not hire a serving man for the customary portion of rice. And when his task was accomplished, he said to me, 'Now give to me my due.' And I gave to him his due; but he would not receive it, and despised it. Then I ceased not to use the same for sowing till, of profit, I became possessed, of cattle, and of a neat-herd slave. And after long time he came to me and said, 'Fear Allah! and oppress me not; but give to me my due.' And I, answering him, said, 'Go thou, then, to these cattle and their herdsman and receive them.' Said he again, 'Fear Allah! and mock me not.' And I answered him, 'Verily I mock thee not, and do

thou take these cattle and their herdsmen.' And at last he, taking them, went his way. And now, since Thou knowest how I did this thing in fear of Thy face, do Thou cause what of this rock remaineth to be cleft before us." Then Allah caused the whole of it to become cleft before them.'

In the Province of Syria there are many large villages, having each of them their own mosques ; and the same are more populous and opulent than are many of the celebrated cities of the Arabian Peninsula. As such they deserve mention ; and again, since these large villages neither attain to the renown of powerful cities that are known of all men, nor, on the other hand, are of the insignificance of mere hamlets—lying in their degree, as it were, between the two—so is it the more incumbent on us to make special mention of their names, and describe their positions. Among such are the following :

LUDD (Lydda), which lies about a mile from Ar Ramlah. There is here a Great Mosque, in which are wont to assemble great numbers of the people from the capital (Ar Ramlah), and from the villages round. In Lydda, too, is that wonderful Church, at the gate of which Christ will slay the Antichrist.¹

¹ The coming of the Antichrist, Ad Dajjâl, is to be one of the Great Signs of the Day of Resurrection. According to the Traditions of the Prophet, Ad Dajjâl will first appear in either Upper Mesopotamia or Khurasân. He will ride on an ass, and be followed by 70,000 Jews of Ispahan. He will reign during forty years on the earth, and will ultimately be slain by the Christ, who will meet him at the Gate of Lydda. This tradition is doubtless due to a distorted version of the Story of St. George and the Dragon. The Church of St. George is that mentioned by our author, the ruins of which still remain. For an illustration of these see 'S. of W. P. Memoirs,' ii., p. 267 ; and for some notes by M. Clermont Ganneau, on the Muslim Ad Dajjâl, as the representative of the Dragon of St. George, see an extract from his writings on p. 138 of the same volume.

KAFAR-SÂBÂ.¹—A large place with a mosque, lying on the high road (from Ar Ramlah) to Damascus.

'ÂKIR (Ekron).²—A large village, possessing a fine mosque. Its inhabitants are much given to good works. The bread here is not to be surpassed for quality. The village lies on the high road (from Ar Ramlah) to Makkah.

YUBNÂ, with its beautiful mosque.³ From this place come the excellent figs known as 'the Damascene.'

'AMWÂS.⁴—It is said that this place was in ancient days the capital of the province, but that the population removed therefrom, going nearer to the sea, and more into the plain, on account of the wells; for the village lies on the skirt of the hill-country.

KAFAR-SALLÂM.⁵—One of the villages of the district of

¹ Kafar Sâbâ is the Antipatris of Acts xxiii. 31, and Josephus. For the proofs of this identification see 'S. of W. P. Memoirs,' ii., p. 258. The Crusaders (William of Tyre), after their usual fashion, wrongly identified this last with Arsûf.

² Of Joshua xiii. 3.

³ Yubnâ represents the Biblical Jabneh, or Jabneel. Its Greek name was Jamnia.

⁴ 'Amwâs is the famous Emmaus Nicopolis. As to the question whether or not it may be identified with the Emmaus of the New Testament, which is more than doubtful, see 'S. of W. P. Memoirs,' iii., p. 66 *et seq.*

⁵ The town of Kafar Sallam has completely disappeared from the maps, although from what is said by the Arab geographers, its position may be determined within very narrow limits, and the P. E. F. map leaves nothing to be desired in point of detail for all the ruins remaining in this part of the country. Yâkût states that Kafar Sallâm is four farsakhs (leagues) from Kaisariyyah, on the road to Nâbulus. Al Muḥaddasi places it (see below, pp. 96, 98) one march from Nâbulus, one from Kaisariyyah, and one from Ar Ramlah. Hence it cannot have been far from Kafar Sâbâ, with which place it is often confounded (as, for instance, by Nâsir Khusrau, who visited Syria in A.H. 428, A.D. 1037), but its direction from this last I have been unable to determine. Nâsir Khusrau mentions incidentally that it (Kafar Sallâm or Kafar Sâbâ) is three farsakhs (leagues) from Ar Ramlah. According to the Chronicle of Marianus Scottus, in 1064 A.D.

Cæsarea. It is very populous, and has a mosque. It lies on the high road (from Ar Ramlah northwards).

All along the sea-coast of the Province of Syria are the Watch-stations (Ribât), where the levies assemble. The war-ships and the galleys of the Greeks also come into these ports, bringing aboard of them the captives taken from the Muslims; these they offer for ransom—three for the hundred Dînârs.¹ And in each of these ports there are men who know the Greek tongue, for they have missions to the Greeks, and trade with them in divers wares. At the Stations, whenever a Greek vessel appears, they sound the horns; also if it be night they light a beacon there, on the tower, or, if it be day, they make a great smoke. From every Watch-station on the coast up to the capital (Ar Ramlah) are built, at intervals, high towers, in each of which is stationed a company of men. On the occasion of the arrival of the Greek ships the men, perceiving them, kindle the beacon on the tower nearest to the coast Station, and then on that lying next above it, and then on, one after another; so that hardly is an hour elapsed before the trumpets are sounding in the capital, and drums are beating in the towers, calling the people down to their Watch-station by the sea; and they hurry out in force, with their arms, and the young men of the villages gather together. Then the ransoming begins. One prisoner will be given in ex-

Siegfried, Archbishop of Mainz, who, together with the Bishops of Utrecht, Bamberg, and Ratisbon, was conducting a great company of pilgrims to the Holy City, was set upon in these parts by the wild Arabs, and took refuge in a 'castellum vacuum Cavar Salim nomine,' from whence they were delivered by the Governor of Ramlah. The whole passage is given in the original Latin in a note (p. 63) to Mons. Schefer's 'Translation of Nâsir Khusrau.' Mons. Schefer supposes Cavar Salim to be Kafar Sallâm, which, he adds, was abandoned by its inhabitants in the eleventh century.

¹ That is about £16 for each captive.

change for another, or money and jewels will be offered ; until at length all the prisoners who are in the Greek ships have been set free. And the Watch-stations of this province where this ransoming of captives takes place are : Ghazzah, Mîmâs, 'Askalân, Mâhûz- (the Port of) Azdûd, ¹Mâhûz- (the Port of) Yubnâ, Yâfah and Arsûf.

SUGHAR.²—The people of the two neighbouring districts call the town Sakar (that is, 'Hell') ; and a native of Jerusalem was wont to write from here to his friends, addressing ' From the lower Sakar (Hell) unto those in the upper Firdûs (Paradise).' And verily this is a country that is deadly to the stranger, for its water is execrable ; and he who should find that the Angel of Death delays for him, let him come here, for in all Islâm I know not of any place to equal it in evil climate. I have seen other lands that were stricken by the plague, but none so badly as this, not even the land of Jurjân. Its people are black-skinned and thick-set. Its waters are hot, even as though the place stood over Hell-fire. On the other hand, its commercial prosperity makes of it a little Busrah, and its trade is very lucrative. The town

¹ Mâhûz is often used as synonymous with Maiuma or Maimas. The word signifies in Aramaic 'port' or 'city' ; it is a common appellation, and there was a Mâhûz Malkâ, near Seleucia.

² Sughar (spelt also Zughar and Suḡar) is the Segor of the Crusading Chronicles, situated at the *southern* end of the Dead Sea. Whether or not it occupies the site of the Zoar of Lot is a point on which certainty is hardly to be obtained after the lapse of so many centuries, when we consider the extreme paucity and obscurity of the topographical indications afforded by the Book of Genesis. What St. Jerome and other Church authorities wrote on this subject, too, is not worthy of much attention, for such documents as they had before them, we have also. A discussion of the subject from the light afforded by the Arab geographers will be found in 'Across Jordan,' p. 317 *et seq.*, and on the origin of the name a most noteworthy communication may be read in a paper by Mons. Clermont Ganneau, translated in the January number of the 'Quarterly Statement' of the P. E. F., 1886, 'Segor, Gomorrah and Sodom.'

stands on the shore of the Overwhelming Lake (the Dead Sea), and is in truth the remnant of the Cities of Lot, being the one that was spared by reason that its inhabitants knew nothing of their abominations. The mountains rise up near by the town.

AL GHAMR.¹—There is water here and a palm grove ; all round it lies a sand waste, but when you dig there gushes forth sweet water in plenty.

MAÂB² lies in the mountains. The district round has many villages, where grow almond trees and vines. It borders on the desert.

MÛTAH is counted among its hamlets, where are the tombs of Ja'far at Tayyâr (the Flyer), and 'Abd Allah ibn Rawâhah.³

ADHRUH⁴ is a frontier town between the Hijjâz and Syria. They preserve here the Prophet's Mantle and also a treaty given by him and written on skin.

WAILAH⁵ stands on an arm of the China Sea (which is the

¹ This paragraph is inserted from another section of Muḳaddasî's work (p. 253 of the Text). In Ghamr, Mons. Clermont Ganneau would recognise the name of Gomorrah. It is marked 'Ain Ghamr in the maps.

² Maâb, spoken of by Abu-l Fidâ under the name of Rabbah, is the ancient Ar, or Rabbath Moab, Areopolis, at the present day known as Rabbah, four hours north of Kerak.

³ Ja'afar at Tayyâr was the brother of 'Alî, the Prophet's cousin and son-in-law. In the year of the Hijrah 8 (A.D. 629, Sept.), the Muslims near Mûtah had their first encounter with the soldiers of the Byzantine Emperor. The Arabs were under the command of Zaid, the Prophet's Freedman ; they were put completely to the rout, and Zaid, Ja'afar the Flyer, and 'Abd Allah ibn Rawâhah, who was the second in command, were slain on the field of battle.

⁴ Called 'Adru' by Ptolemy. Mr. C. Doughty visited the ruins of the ancient city during his recent journey to Madain Sâlih ; he informs me that they lie about eleven miles north of Ma'ân. Adhrûh is generally given as the capital of the Province of Ash Sharâh (Edom).

⁵ Wailah or Ailah is the Biblical Elath, at the head of the present Gulf of 'Akabah, which received in classical times the name of the Ælanitic Gulf from this town.

Gulf of Akaba). It is a populous and beautiful city, possessing many palm trees, also fish in plenty. It is the great port of Palestine and the emporium of the Hijjâz. The common people call it 'Ailah,' but the true Ailah lies near by it and is now in ruins. This is the place of which Allah—may He be exalted—has said :¹ 'Enquire of them concerning the village that was situate on the sea.'

MADYAN (Midian).²—This town in reality is within the borders of the Hijjâz ; for the Arab peninsula includes all within the line of the sea, and Madyan lies on the coast. Here may be seen the Rock which Moses struck when he gave water to the flocks of Shu'aib (Jethro). Water here is abundant. In this town the weights and measures and the customs of the inhabitants, are those of Syria. Syria, the Hijjâz, and Egypt dispute between them as to which province belongs Wailah—and the like case may be seen as regards 'Abbadân—but I have included it in Syria without question, since its weights and measures and the customs of its people are those of that province. Further, as before stated, it is the port of Palestine ; the sailors of that part use the boats called ' Jalabah.'³

TABÛK is a small town, in which stands the Mosque of the Prophet—the peace of Allah be on him and His grace.

TÎH,⁴ of the Children of Israel (the Desert of the Wan-

¹ Koran vii. 163.

² The position of the ancient city of Madyan (Midian) would appear to be rather doubtful. It is marked on the accompanying map according to Sir F. Burton's view, who identifies it with the modern Maḡnâ, on the coast of the Gulf of Akaba. (Cf. 'Gold Mines of Midian,' 1878, p. 331.) Sprenger, however, in his 'Alte Geographie Arabiens,' puts it inland, or as an alternative, on the Red Sea coast, south of 'Ainûnâ.

³ Boats peculiar to the Red Sea. Their planks are held together by strands of palm fibre.

⁴ This and the following paragraph are from another chapter of our author's work, p. 209 of the text.

derings), is a land on the position of which there is much discussion. The most reliable account is that it is the desert country, lying between Syria and Egypt, which same is forty leagues across in every direction ; everywhere are sand tracts, salt marshes, and red sandstone hills, while occasionally palm trees and springs of water may be met with. The limits of this district are, on the one hand, the district of Al Jifâr, and on the other Mount Sinai ; to the west the desert limit is conterminous with the Egyptian province of Ar Rîf ; and on the other side the Tîh goes up to Syria. Through it lies the pilgrim road to Makkah.

TÛR SÎNÂ (Mount Sinai) lies not far from the Bahr al Kulzum (the Red Sea) ; and one goes up to it from a certain village called Al Amn,¹ which same is the place where Moses and the Children of Israel encamped. There are here twelve springs of fairly sweet water, and thence up to Sinai is two days' march. The Christians have a monastery (Dair) in Mount Sinai, and round it are some well-cultivated fields, and there grow here olive trees, said to be those mentioned by Allah in the Kur'ân (chap. xxiv., ver. 35), where it is written concerning that 'blessed tree, an olive neither of the East nor of the West.' And the olives from these trees are sent as presents to kings.

ACCOUNT OF THE GENERAL FEATURES AND PECULIARITIES OF THIS PROVINCE.

The climate of Syria is temperate, except in that portion which lies in the centre region of the province, between Ash Sharâh (Mount Seir) and Al Hûlah (the Waters of

¹ The reading of this name in the MSS. has, without doubt, been corrupted. We have here most probably the traditional Arab transcription of the name of the place called Elim, in Exodus xv. 27, where the Israelites encamped before coming 'into the Wilderness of Sin, which is between Elim and Sinai.' At Elim there 'were twelve wells of water, and threescore and ten palm-trees.'

Merom); and this is the hot country where grow the indigo tree, the banana, and the palm. One day when I was staying in Jericho, the physician Ghassân said to me, 'Seest thou this valley?' (that is, the Ghaur). 'Yes,' I answered. And he continued: 'It extends from hence as far as the Hijjâz, and thence through Al Yamâmah to 'Omân and Hajar; thence passing up by Basrah and Baghdad towards the left (west) of Mosul, it reaches to Ar Rakkah, and it is always a Wâdy of heat and of palm trees.'

The coldest place in Syria is Ba'albakk and the country round; for among the sayings of the people it is related how, when men asked of the Cold, 'Where shall we find thee?' it was answered, 'In the Balkâ;' and when they further said, 'But if we meet thee not there?' then the Cold added, 'Verily in Ba'albakk is my home.'

Now Syria is a land of blessing, a country of cheapness, abounding in fruits, and peopled by holy men. The upper province, which is near the dominions of the Greeks, is rich in streams and crops, and the climate of it is cold. And the lower province is even more excellent, and it is pleasanter, by reason of the lusciousness of its fruits and in the great number of its palm trees. But in the whole country there is no river carrying boats, except only for the ferry. Doctors of the law are rare to meet with in Syria; but non-Muslims who pay the poll-tax are numerous, and so too are lepers. The preachers are held in no kind of consideration. Samaritans are found settled in all the country from Palestine up to the province round Tiberias; but you will meet with neither Magians nor Sabæans.

In regard to religious belief, the people of Syria are, for the most part, orthodox, being of those who hold by Authority and Tradition. The people of Tiberias, however, with half the population in Nâbulus and Kadas, and the greater number of the men of 'Ammân, are Shi'ahs. The

Mu'tazalites¹ here, if any there be, keep themselves concealed. There is a community of the Karrâmites² at Jerusalem, who possess a cloister and a house of assembly. These latter are a sect who make great pretensions in matters of theology, jurisprudence, and piety; but among themselves they dispute greatly, and in their reading of the Kur'ân they adopt the most literal interpretation. Of those who follow the law-schools of Mâlik³ and Daûd⁴ none are to be met with in Syria. The disciples of Al Auzâ'î⁵ hold their place of assembly in the mosque of Damascus, in external practices of religion, only, do they keep to the rule of the orthodox traditionists. The jurisprudists are for the most part followers of Ash Shâfi'î,⁶ although in not a few of the great towns and districts the disciples of Abu Hanîfah are to be met with, and often the Kâdîs (or Judges) are of this school. If it be asked of me:—Why do you not merely

¹ The Separatists or Freethinkers.

² A sect who insisted on the anthropomorphic attributes of the Deity. In his introductory chapter, our author writes, 'Al Khânḳah is the name of the cloister where the Karrâmite Sect hold their meetings for prayer in Jerusalem.'

³ Mâlik ibn Anas, the great jurisprudist doctor of Al Madînah. He flourished in the second century of the Hijrah, and founded the Historical School of Tradition.

⁴ Daûd ibn 'Ali died in A.H. 270=A.D. 884. He was of Persian origin, and settled at Bagdad. He insisted that the words of the Kurân, the Traditions, and the Sunnah, should be accepted literally.

⁵ A Syrian by birth (died in 157 A.H.=A.D. 774), who taught in Damascus and Bairût, near which latter place his tomb is still shown. Of his tenets little is known. He is said to have solved 70,000 legal questions. For his life see Ibn Khallikan's 'Biographical Dictionary,' translated by M. de Slane, ii., p. 84.

⁶ Ash Shâfi'î, who was born in Palestine (A.H. 195=A.D. 810), but taught in Baghdad, was the founder of the Eclectic School of Jurisprudence. His system attempted the fusion of the Historical School of Mâlik (see above), with the speculative and more philosophical teaching of the great Traditionist Abu Hanîfah, who died in A.H. 150=A.D. 767.

say : that the external practices of religion are carried out after the rule of Ash Shâfi'i, and that the leading doctors there are all of his school? I answer :—That this is the word of one who cannot observe a distinction ; for, of the Shâfi'ite ritual, is the reciting aloud of the ' Bismillah ' and the repetition at the Dawn-prayer of the text called ' Kanût ' (which is, the prayer beginning, ' And we verily do resign ourselves to Thy will '). Now we of Syria, on the contrary, only make use of this prayer during the days of the latter half of the month of Ramadhân, when the genuflexions in uneven counts are enjoined,—known as the ' Witr. ' Verily on no other occasion do the people of Syria make use of this ritual, for they in truth have abjured it. And further was it not seen how, when, at Tiberias, the Governor of Syria would fain have forced on them this reciting aloud of the ' Bismillah, ' that the people complained against his tyranny even to Kâfûr the Ikhshidi,¹ and frustrated the attempt? At the present day, however, the external practices of religion are after the ritual of the Fâtimites ; and we shall explain these, please Allah, with other of their peculiar customs when we come to the chapter on the countries of the West. The Kur'ân Readers of Syria for the most part follow the school of Abu 'Amr, except only in Damascus, where no one may act as Leader of Prayer in the mosque except he read according to the precept of Ibn 'Âmir, his being the best known to the people and the one preferred by them. The system of reading instituted by Al Kisâi, further, is much in vogue throughout the province of Syria ; also they make use of the Seven Readings and strive to conform thereto.

COMMERCE.

The trade of Syria is considerable.

¹ Governed Egypt between A.H. 355-357 = A.D. 966-968.

From *Palestine* come olives, dried figs,¹ raisins, the carob-fruit,² stuffs of mixed silk and cotton, soap and kerchiefs.

From *Jerusalem* come cheeses, cotton, the celebrated raisins of the species known as 'Ainûnî and Dûrî,³ excellent apples, bananas—which same is a fruit of the form of a cucumber, but the skin peels off and the interior is not unlike the water-melon, only finer flavoured and more luscious,—also pine-nuts of the kind called 'Kuraish-Bite,'⁴ and its equal is not to be found elsewhere; further—mirrors, lamp-jars, and needles.

From *Jericho*, excellent indigo.⁵

From *Sughar* and *Baisân* come both indigo and dates, also the treacle called 'Dibs.'⁶

¹ Called Kuttain, from the Greek κόττανον.

² The Carob, in Arabic *Khirmûb*, is the *Ceratonia Siliqua*, the Locust-tree, or St. John's Bread.

³ The 'Ainûnî and Dûrî raisins are from the grapes grown round the villages of Bait 'Ainûn and Dûrah, lying respectively to the north and west of Hebron. The whole of this region is celebrated for its vineyards; and it is curious to recall that this is the locality of the Vale of Mamre, from whence, in all probability, the Spies, sent by Moses into the Promised Land, brought back the grapes of *Eshcol* (Numbers xiii. 23).

⁴ Kuraish-Bite (Kaḍam Kuraish) is given in the dictionaries as the fruit of the *Pinus Picea*, and also of the smaller 'Snobur' pine (*Strobili pini*), or of the tree called by the Arabs 'Yanbût.' Yanbût, however, in the language of the Bedawîn across the Jordan, is now applied to a small shrub, not a tree, with long thin leaves of the size of knitting-needles, which I believe produces no edible fruit.

⁵ Called in Arabic *An Nil*, the *Indigofera tinctoria*. The tree grows to a height of from nine to twelve feet, and its flowers are cerulean blue in colour. Indigo is known by many other names in Arabic—viz., *Hinnâ ma 'jûn*, (pounded Henna); *Khutr*; *Al 'Ithlim*, the name more particularly of the male plant; *Nîlaj*; and lastly *Wasmah*, this more especially being applied to the leaves of the tree from which the dye itself is extracted. The berries, generally alluded to as *Habb an Nil*—Indigo-berries,—are also known as *Al 'Ajab*.

⁶ 'Dibs' is boiled-down fruit-syrup. It is often made of dates or raisins, steeped in their own weight of water, boiled up, and then

From 'Ammân, grain, lambs¹ and honey.

From *Tiberias*, carpet stuffs, paper, and cloth.

From *Kadas*, clothes of the stuff called 'Munayyir' and 'Bal'isiyyah'² and ropes.

From *Tyre* come sugar, glass beads and glass vessels both cut and blown.

From *Maâb*, almond kernels.

From *Baisân*, rice.

From *Damascus* come all these : olive oil, fresh pressed, the 'Bal'isiyyah' cloth, brocade, oil of violets of an inferior quality, brass vessels, paper, nuts, dried figs and raisins.

From *Aleppo*, cotton, clothes, dried figs, dried herbs and the red chalk called 'Al Maghrah.'³

Ba'albakk produces the sweetmeat of dried figs called 'Malban.'⁴

Unequalled is this Land of Syria for its dried figs, its common olive oil, its white bread, and the Ramlah veils ; also for the quinces, pine-nuts called 'Kuraish-Bite,' the 'Ainûnî and Dûrî raisins, the Theriack⁵ antidote, the herb of Mint, and the rosaries of Jerusalem. And further,

allowed to simmer. Finally the mass is set in the sun until all the water is driven off and a paste-like residue left.

¹ I was told in Syria of a fine species of date that was popularly called 'Khîrfân,' or 'Lambs ;' and this is, perhaps, what is meant here.

² The first is a cloth of double woof, celebrated for its durability, also made both at Shirâz and Ray (Rhages, near Tehrân). In Persia it was known as 'Daibûd.' Of the stuff called Bal'isiyyah, made also in Damascus, no account is obtainable ; the etymology of the name is unknown.

³ See below, p. 80, n. 3.

⁴ In Hebrew a sweetmeat of fig-paste, pressed into the form of small bricks, called 'Malben,' is mentioned by Maimonides.

⁵ The Arabic name 'Taryâk' is taken from the Greek *Θηριακον φαρμακον*—'a drug against venomous bites.' It was generally compounded with treacle, and its other ingredients were of most various description.

know that within the Province of Palestine may be found gathered together six-and-thirty products that are not found thus united in any other land. Of these the first seven are found in Palestine alone ; the following seven are very rare in other countries ; and the remaining two-and-twenty, though only found thus all together in this province, are, for the most part, found one and another singly in other countries. Now the first seven are the pine-nuts called 'Kuraish-Bite,' the Quince or Cydonian-apple, the 'Ainûnî and the Dûrî raisins, the Kâfûrî plum, the fig called As Sabâ'i, and the fig of Damascus. The next seven are the Colocasia or Water Lily,¹ the Sycamore,² the Carob or St. John's Bread (Locust Tree), the Lotus-fruit or Jujube,³ the Artichoke,⁴ the Sugar-cane, and the Syrian apple. And the remaining twenty-two are the fresh dates and olives, the shaddock,⁵ the indigo and juniper,⁶ the orange, the mandrake,⁷ the Nabk fruit,⁸ the nut, the almond, the asparagus,⁹ the banana,¹⁰ the sumach,¹¹ the cabbage,¹² the truffle,¹³ the lupin,¹⁴ and the early prune called 'At Tarî,' also snow, buffalo-milk, the honey-comb, the 'Âsimî grape

¹ *Kalkûs*, the Arum Colocasia.

² *Jummaiz*, the Ficus Sycomorus.

³ 'Unnâb, the Zizyphus Sativus.

⁴ 'Akûb, the Silybum Marianum.

⁵ *Utruj*, the Citrus Medica.

⁶ *Râsan*, the Inula Helenium.

⁷ The *Luffâk* is the fruit of the Mandrake (the Greek *Μανδραγόρας*), the root of which is called the 'Yabrûh.' It is the Fructus atropæ Mandragoræ of botanists. The fruit is edible, but the root is poisonous.

⁸ The Nabk is a plum, the fruit of the Sidr tree, the Zizyphus lotus.

⁹ *Halyûn*, the Asparagus officinalis.

¹⁰ *Mauz*, the Musa paradisiaca.

¹¹ *Summâk*, the Rhus Coriaria.

¹² *Karanb*, or *Kurnub*, the Brassica oleracea.

¹³ *Kamâh*, the Tubera terræ.

¹⁴ *Tarmas* the Lupus Termes (Lupin).

and the Tamrî- (or date-) fig. Further there is the preserve called Kubbait;¹ you find in truth the like of it in name elsewhere, but of a different flavour. The Lettuce² also, which everywhere else, except only at Ahwâz, is counted as a common vegetable, is here a choice dish. However, at Basrah too it is held as apart from the more common vegetables.

The Measures and Weights of Syria are these :

MEASURES OF CAPACITY.

The people of Ar Ramlah (the Capital of Palestine) make use of the Kafiz, the Waibah, the Makkûk, and the Kailajah.³

¹ The *Kubbait* (indifferently written *Kubbât* and *Kubbâd*) is a species of sweetmeat, made with Carob-sugar, almonds, and pistachio nuts.

² *Khass*, the *Lactua Sativa*.

³ The names of the Arab weights and measures are many of them taken from the Greek or Latin, being those that were in use in the Syrian provinces of the Byzantine empire at the time of the Muslim invasion. Thus the Mudî is the Roman corn measure the Modius, generally rendered by Bushel. The Ūḳiyyah is the Greek *ὀγγία*, or ounce, and the Raṭl (pronounced also Riṭl and Roṭl) is, by inversion of the l and r, the *λίτρα*. (See M. Clermont Ganneau's article in the *Revue Critique* of June 28, 1879.) Kîrât, or, as we spell it, Carat, is from *Κερατὶον*, the fruit of the Keratea, Carob, or Locust tree (in Arabic Kharûb or Kharnûb, see above, p. 69, n. 2), known more generally as St. John's Bread. Among the Arabs, however (according to Sir R. Burton), for the Kîrât, the seed of the 'Abrus precatorius,' was taken as the original standard. Dînâr and Dirham are respectively from Denarius and Drachma, Denarius being the name of the silver coin among the Romans which the Greeks called Drachma. In passing to the Arabs, however, Denarius or Dînâr came to be the name of their gold coin, worth in Muḩaddasi's days somewhat under 10s. of our money; while the Drachma, under the form Dirham, continued as the silver coin which, in the days of the early Abbasides, exchanged at the rate of about fifteen to the Dînâr, and was worth, therefore, about eight English pence.

The names of the Kafiz, Waibah, Sâ', Kailajah, and Habb (or grain),

The Kailajah contains about $1\frac{1}{2}$ Sâ's.

The Makkûk equals 3 Kailajahs.

The Waibah is 2 Makkûks.

The Kafîz is 4 Waibahs.¹

The people of Jerusalem are wont to make use of the Mudî, which contains two-thirds of a Kafîz; and of the Kabb, which equals a quarter of the Mudî; and they do not use the Makkûk at all, except in the government measurements.

In 'Ammân the Mudî equals 6 Kailajahs; their Kafîz is the half of the Kailajah, and by this measure they sell their olives and dried figs.

In Tyre the Kafîz is the same as the Mudî of Jerusalem, and the Kailajah here equals the Sâ'.

At Damascus the Ghirârah contains $1\frac{1}{2}$ Palestine Kafîz.²

are all of native Arab origin. The Kabb is etymologically identical with the Hebrew 'Cab,' which contained a quart and a third. In Greek, too, we have *Κάβος*, for the name of the corn measure; and the Greeks are said to have received the word from the East.

The Makkûk is said to have been adopted from the Persians, with whom it was the name of the Royal Drinking Cup, in shape resembling a boat; and Makkûk is even at this day in Persia the name given to the weaver's shuttle, which has much this form.

The Dâniq, which was the sixth part of either Dirham or Dînâr, is also a Persian word, and Dânak (with the ordinary k) in that language signifies 'a grain.'

¹ The basis of the system is the Sâ', the corn measure of the days of the Prophet, which was ruled to contain the equivalent of 'four times the quantity of corn that fills the two hands, that are neither large nor small, of a man.' (*Vide* Lane's 'Dictionary,' s.v. Sâ'). Roughly speaking, it may be taken at rather more than five pints. In Syria, therefore, the Kailajah may be regarded as the equivalent of our gallon, the Makkûk being 3 gallons, the Waibah 6 gallons (or $\frac{3}{4}$ of a bushel), and the Kafîz 3 bushels.

² For these last measures we have :

Jerusalem Mudî ...	...	... 2 bushels.
„ Kabb ...	...	.. $\frac{1}{2}$ bushel.

MEASURES OF WEIGHT.

In Syria, from Hims (Emessa), even to (the country lying between Palestine and Egypt known as) Al Jifâr, the Ratls are (countless) of six hundred varieties, all different ; of these the heaviest is the Ratl of Acre, and the lightest that of Damascus.

The Ūkiyyah (Ounce) contains from 40 and odd up to 50 (dirhams of weight), and every Ratl contains 12 Ūkiyyah or ounces, except only at Kinnasrîn, where the Ratl is two-thirds of this (and contains only 8 ounces).¹

The legal weight of the coin, in Syria, is very nearly everywhere the Dirham weight of 60 grains, and their Grain (Habb) is the grain of barley-corn.

The Dânik (which is the sixth of the Dirham) weighs 10 grains.

The Dinâr contains 24 Kîrâts; and their Kîrât is equivalent to $3\frac{1}{2}$ Barley-corns.²

'Ammân Mudî	...	...	... $\frac{3}{4}$ bushel
„ Kafîz	...	...	... $\frac{3}{8}$ „
Tyrian Kafîz	...	...	... 2 bushels.
„ Kailajah	...	...	... 5 pints.
Damascene Ghirârah	...	...	... $4\frac{1}{2}$ bushels.

¹ The Ūkiyyah, or ounce, in Syria, would contain about $5\frac{1}{4}$ English ounces; the Common Ratl about 6 lb.; and that of Kinnasrîn 4 lb.

² If the barleycorn be taken at $\frac{7}{10}$ of an English grain, by calculation we get the Syrian Kîrât, nearly equivalent to $2\frac{1}{2}$ English grains; the Syrian Dinâr-weight rather above $59\frac{1}{2}$ grains. The Dânik or Sixth is then equivalent to just over 7 of our grains, and the legal Dirham-weight $42\frac{1}{2}$ grains.

It must be borne in mind, however, that all the above calculations are only very roughly approximate. No little confusion is introduced into the Arab systems of weights, measures, and moneys, by the fact that it is often difficult for us to know whether a particular word is to be taken as meaning the coin or the weight, or again, the weight or the measure. Thus Dirham is the silver coin, also the legal weight, equivalent to about $47\frac{1}{2}$ English grains, which is the basis of the

The distance between the Post Stations (the Barid) in Syria is generally six miles.¹

CUSTOMS AND MANNERS PECULIAR TO SYRIA.

In the Syrian mosques it is the wont to keep the lamps always lighted, and they are suspended by chains even as at Makkah. In the chief town of every province, the Public Treasure is kept in the Great Mosque, it being placed in a chamber supported upon pillars. And in their mosques, except only in that of Jericho, it is of usage to have doors shutting off the main building from the court, which last is flagged with stone; for the court of the Great Mosque at Tiberias alone in all this province is paved with pebbles.²

The minarets are built square, and they set a pitched roof³ over the main building of the mosques; also, at all the mosque gates, and in the market places, are cells for the ablution. Throughout Syria it is the custom to remain seated between the two Salâms of the Evening

whole system of weights. The Raṭl is the standard of weight, and also a measure of capacity, because the Arabs, like the Romans, often calculated cubic measure by the weight of a specific quantity of oil or wine. So, again, the Kafiz is the corn measure, but also the land measure (being the land that may be sown with that quantity of corn), and as such, is counted as $\frac{1}{10}$ of the Jarīb, the normal square measure for cultivated grounds.

¹ The Stages along the high roads, on which post-horses were kept at the Government expense, were called 'Barid.' The institution is of very ancient date, and the word used by the Arabs was probably a corruption of the Latin *Veredus*, a post-horse.

² See above, p. 27.

³ Meaning not a flat terrace-roof, with or without small cupolas, as is more generally the mode of roofing adopted in the mosques. The word used is *Jamalân*, that is, 'camel-backed,' which sufficiently indicates the pitched or gable-roof. See the illustration in Bädcker's 'Palestine' representing the Aḳṣa Mosque.

Prayers during the month of Ramadhân, and some persons recite but once the prayers enjoined to be repeated in series of uneven numbers,¹ although in past times they used to recite these said prayers three times over. In my day Abu Ishâk of Marv² made an inhibition at Jerusalem on this matter of the single prayer. At the time of the Evening Prayers during Ramadhân, the crier calling to prayer adds the words, 'Allah, have mercy upon you!' and in Jerusalem they say these evening prayers thrice. Throughout Syria those employed in the Recitations of the Kur'ân are generally story-tellers by trade. The followers of Abu Hanîfah hold the place of assembly for their Recitation in the Aksa Mosque, and they recite, reading from a volume, even as do the Karrâmites at their cloister.³ It is the custom after the prayers on the Friday, that the guards should proclaim aloud the creed ('There is no god but God, and Muhammed is His prophet!'). The Jurisconsults hold their assemblies between the two day-prayers, and between the evening-prayers; and the Kur'ân Readers likewise hold their sittings in the Great Mosques. Of Christian Feasts that are observed also by the Muslims of Syria, for the division of the seasons of the year, are the following: Easter, at the New Year (old style, the Vernal Equinox); Whitsuntide, at the time of heat; Christmas, at the time of cold; the Feast of St. Barbara⁴ in the rainy season—and the people have a proverb, which says, 'When St. Barbara's Feast comes round, then the mason may take to his flute,' meaning that he may then sit quiet at home;—the Feast

¹ These are the prayers technically called *Witr*. (See above, p. 68.)

² A renowned doctor of the Shâfi'ite School; he died in A.H. 340 = A.D. 951.

³ See above, p. 67, n. 2.

⁴ In a former chapter *Muḥaddasi* relates how he himself once took part in the Festival of St. Barbara. It was celebrated on the 4th day of Kânûn I. (December).

of the Kalends,¹—and again, one of their proverbs is, ‘When the Kalends come, keep warm and stay at home;’—the Feast of the Cross² at the time of grape-gathering; and the Feast of Lydda³ at the time of sowing the seed. The months in use in Syria are the (solar months) of the Greeks: namely, Tishrîn First and Second (October and November), Kânûn First and Second (December and January), Shibât (February), Adhâr (March), Nîsân (April), Ayyâr (May), Hazairân (June), Tammûz (July), Ab (August), and Ilûl (September).

It is seldom recorded that any Jurisprudist of Syria propounds new doctrines, or that any Muslim here is the writer of aught; except only at Tiberias, where the scribes have ever been in repute. Verily the scribes here in Syria, as is the case in Egypt, are all Christians, for the Muslims abandon to them entirely this business, and, unlike the men of other nations, do not hold letters a profitable subject of study. Once when I was at Baghdâd, in the assembly of the Chief of the Kâdîs, I was ashamed at the number of grammatical errors in his speech. But those about him perceived no fault therein.

In this province of Syria also, for the most part the assayers of coin, the dyers, bankers, and tanners, are Jews, while it is most usual for the physicians and the scribes to be Christians.

Now be it known that in the Lands of Islam five feasts

¹ The first day of Kanûn II. (January), was the Day of the Kalends. ‘On this day,’ says Al Bîrûnî, ‘the Christian children assemble and go round through the houses, crying with the highest voice and some sort of melody “Calendas.” Therefore they receive in every house something to eat and a cup of wine to drink.’

² The 13th or 14th of Ilûl (September) was the Feast of the Cross (Masûdi i. 403).

³ The Feast of Lydda is the Feast of St. George. It took place on the 23rd of Nîsân (April).

at five different places are renowned, to wit: Ramadân,¹ for its splendour at Makkah; the Night of the Perfection of the Kur'ân,² at the Aksâ Mosque; the Two Feasts³ in Askaliyyah (Sicily); the Day of 'Arafat⁴ at Shîrâz; and the Fridays in Baghdâd. And further, both the middle Night of the month of Sha'bân⁵ at Jerusalem; and the Day of the 'Ashûrâ⁶ at Makkah, are also magnificently kept.

The Syrians are a well-dressed folk. Both learned and simple wear the long cloak called 'Ridâ,' and they do not put on lighter garments in summer-time, except it be in the matter of the single-soled shoe.

In Syria the graves are heaped up to form mounds: the

¹ The month of obligatory fasting. The fasting is during the whole period from sunrise to sunset; the feasting is during the night, which is passed pleasantly enough, the day being devoted to sleep, prayer, and counting the lagging hours which are to elapse before sun-down.

² The night preceding the 27th day of Ramadân is generally said to be the *Lailat al Kadar* 'the Night of Fate,' for it is the anniversary of the revelation of the Kur'ân to the Prophet, and on it, according to popular belief, the fate of all created things is fixed for the coming year.

³ The Two Feasts I conclude to be, that of the 1st of Shawwâl, the 'Feast of the Fast-breaking' (after Ramadân); and that of the 10th of Dhû-l-Hijjah, the 'Day of the Victims,' when the animals that have been brought to Makkah for the purpose of the sacrifice are slain. This closes the rites of the Pilgrimage, and is done in commemoration of Abraham's sacrifice of the ram in the place of Isaac.

⁴ The day of the great pilgrimage on 'Arafat is the 9th of Dhû-l-Hijjah.

⁵ The 15th of Sha'bân is the anniversary of the date when the Ka'bah was made the Kiblah (point of worship) instead of Jerusalem. This night is also called the Night of Immunity, for on it the Angel of Death and the Recording Angel, both receive from Allah new registers, and, between the laying down of the old volumes and the taking up of the new, a moment elapses of which no record is kept, and perchance a man may profit thereby to escape.

⁶ The 10th of Muharram is the celebrated Day of 'Ashûrâ, the sad anniversary of the martyrdom of the Prophet's grandson, Al Husain. Hence, among the Shî'ahs a fast day; but with the Sunni's a feast-day, for the Prophet is reported to have said that it was 'a grand and blessed day, on which God took mercy on Adam.'

people follow after the bier, and they bear the body, head foremost, to the grave.¹ And in order to complete the reading of the Kur'ân, it is customary to go out to the tomb during the three days after a man's death.

The Syrians wear the heavy rain-cloaks—of wool—called 'Mimtar,' thrown open; and their Tailasâns² have not the hollowed form. In Ar Ramlah the chief shopkeepers are wont to ride Egyptian asses, with fine saddles, and it is only Amirs and Chiefs who keep horses. The townsmen and the scribes wear the woollen vest called 'Durrâ'ah.'³ The clothing of the peasantry in the villages round Jerusalem and Nâbulus consists of a single shirt, called the 'Kisâ,' and they wear no drawers beneath it.⁴ The peasantry all of them possess ovens called 'Furn,' and those of them who can get burnt bricks make small bread-ovens (Tannûr) in the ground. They line these with pebbles, and kindling the fire of dried-dung within and above, they afterwards remove the hot ashes and place the loaves of bread to bake upon these pebbles when they have become thus red-hot.⁵ There

¹ This is according to the Shâfi'ite rite.

² The Tailasân was the distinctive head-dress of the Kâdîs and the men of learning. It consisted of a veil (also called *Ṭarḥah*), worn above the ordinary turban and allowed to fall over the shoulders. It was usually made of white muslin or linen stuff. The word I have rendered by 'hollowed,' *mukawwar*, may also signify 'starched,' but it is generally taken to denote the 'nick' or cavity left at the top of the head-dress.

³ The Durrâ'ah (also called *Midra'ah*) was a short vest generally worn open in front, but having buttons to fasten it if desired. It was made of coloured stuffs, and in either cloth or woollen fabric.

⁴ The Kisâ is the long shirt or cloak, reaching from the neck almost to the feet; it was of either white or coloured stuff. The dress of the Fellâhîn of Palestine is, even at the present day, exactly what our author describes.

⁵ When reading *Muḥaddasi*, during my sojourn in Syria, I was constantly struck by the fact that very many if not most of the customs he notices are still retained at the present day; his description of the ovens, in particular, is precisely what may be seen in any Druze village of Mount Carmel.

are also bakers in Syria of the lentil-bread, and of the dish called 'Baisâr.'¹ In this province, too, they set to boil in olive-oil beans that have already sprouted, and then fry them, which is a dish sold for eating with olives. Also they salt the Lupin, and use it much for food. From the Carob bean² they make a species of sweetmeat, which is called Kubbait; that made from the sugar-cane is known for distinction as Nâtif (that is, Sweetmeat). During the winter-time they bake the sugared butter-cakes called 'Zullâbiyyah;' these are of pastry, but in Syria they are not made with cross-bars on the top filled in with confection of fruit. In the greater number of the above customs the Syrians resemble the Egyptians, but in some few they have the ways of the inhabitants of 'Irâk and Akûr (Lower and Upper Mesopotamia).

MINERAL AND OTHER PRODUCTS OF SYRIA.

There are iron-mines in the mountains above Bairût, and near Aleppo is found the red chalk, called Maghrah.³ It is here of excellent quality; at 'Ammân, where it is also found, it is less pure. Throughout Syria there are met with mountains of a reddish colour, the rocks of which are known as of the 'Samakah' (or red sandstone), which same is easily quarried. Also there are mountains of a whitish colour, formed of what is called 'Hawwârah' (or chalk); this is less hard than the 'Samakah,' and they use it to whitewash ceilings, and for the cementing of the terrace-roofs of the

¹ The Baisar or Faisâr was a dish peculiar to Egypt, as Muḳaddasi himself remarks in his description of that country. It consists of beans cooked in honey and milk, and was generally eaten with meat.

² See above, p. 69, n. 2, and p. 72, n. 1.

³ This is the mineral called Rubrica Sinopica; it is made use of by the druggists in the concoction of specifics, being specially employed in the clyster, and as a remedy in cases of liver disease. It is noticed by Dioscorides.

houses. In Palestine there are quarries of good white building-stone; and at Bait Jibrîl in many places marble is found. From the Ghaur districts they bring sulphur, and other like minerals; and from the Dead Sea they get salt in powder. The best honey is that from Jerusalem, where the bees suck the thyme; and likewise that from Jabal 'Âmilah. The finest quality of the sauce called Murî¹ is that which is made at Jericho.

HOLY PLACES.—As regards these (Mash-had, or Places of Martyrdom), we have mentioned many of them in the prefatory paragraphs of this our description of Syria; and did we wish to enumerate them all, verily our book would become over-long. The greater number of these Holy Places are found in the neighbourhood of Jerusalem; in less degree they occur scattered over Palestine, and they are more rare still in the Jordan Province.

WATER, in Syria, is for the most part excellent. That found at Bâniyâs, however, acts aperiently; and the water of Tyre causes constipation. At Baisân the water is heavy and bad, while of a truth we take refuge in Allah from that of Sughar. The water of Bait ar Râm is execrable, but nowhere do you find lighter (and better) water than at Jericho. The water of Ar Ramlah is easy of digestion, but that of Nâbulus is hard. In Damascus and Jerusalem the water is not so hard, for the climate of these towns is less arid.

RIVERS occur in some numbers throughout this province, and they flow into the Mediterranean Sea. All except the BARADÂ and the JORDAN. The BARADÂ, which divides

¹ The Murî sauce is a pickle made with certain fish or meat set in salt water. It has medicinal properties, noted by Galen, Dioscorides, and Rhazes, and was known to the Romans under the name of Garum or Muria. One Al Hâfiz calls it the 'Pearl of Condiments.'

below the city of Damascus, waters that district. In its upper part, an arm branching from the main stream encircles the north quarter of the city, and divides below it into two branches, the one of which runs towards the desert and forms there a lake, while the other descends till it joins the Jordan.

The RIVER JORDAN rises from above Bâniyâs, and descending, forms a Lake over against Kadas (the Hulah); thence again, descending to Tiberias, it spreads out into the Lake of that name, and from here further descending through the valleys of the Ghaur it falls into the Overwhelming Lake (which is the Dead Sea). This Lake is completely salt, wild, all swallowing, and stinking. The mountains rise above it, but its waves never rise in the storm.

Neither the Baradâ, the River Jordan, the River Maklûb (the Upper Orontes), nor the River of Antioch (the Lower Orontes), are navigable for boats.

The GREEK SEA (the Mediterranean) bounds Syria on the west; the CHINA SEA (the Red Sea, and Gulf of Akaba) attains it on the south. Over against Tyre lies the Island of KUBRUS (Cyprus), said to be twelve days' journey (round). It is full of populous cities, and offers the Muslims many advantages in their trade thither, by reason of the great quantities of merchandise, stuffs, and goods, which are produced there. The island is in the power of whichever nation is overlord in these seas. It lies distant across the water a sail of a night and a day, and from thence on to the country of the Greeks is the same distance again.

THE MARVELLOUS SIGHTS OF THE PROVINCE OF SYRIA.

There is at Jerusalem, without the city, a huge cavern. According to what I have heard from learned men, and also have read in books, it leads into the place where lie

the people slain by Moses.¹ But there is no surety in this, for apparently it is but a stone quarry with passages leading therefrom, along which one may go with torches.

Between Palestine and the Hijjâz, that is, between Ar Ramlah and Wailah, are the stones which were cast at the people of Lot. They lie along the Pilgrim Road, being striped, and of size both large and small.

Near Tiberias are boiling springs, which supply most of the hot baths of that town. A conduit goes to each bath from the springs, and the steam of the water heats the whole building, whereby they have no need of artificial firing. In an outer building they set cold water, that in certain proportion it may be mixed with the hot by those who wish to bathe, and this same also serves in the places for the Ablution. Within this district are other hot springs, as at the place called Al Hammah² (the Thermal Waters). Those who suffer from the scab, or ulcers, or sores, and other such diseases, come to bathe here during three days, and then afterwards they dip in the water of another spring, which is cold, whereupon, if Allah vouchsafe it to them, they become cured. I have heard the people of Tiberias relate that all around these springs, down to the time of Aristotle, there were bath-houses, each establishment being for the cure of a specific disease, and those who were afflicted thereby lived here and bathed for their cure. Aristotle, however, demanded of the King of that time that these bath-houses should be

¹ Probably referring to Korah and his companions, of whom mention occurs in the Kur'ân (xxviii. 76-81) under the name of Kârûn.

² It would seem probable that the hot springs of Gadara, or Amatha in the Yarmuk Valley, are those to which reference is here made. Round the large basin may still be seen the remains of vaulted bath-houses. The sanatory properties of these sulphureous waters are highly extolled by many ancient writers, and to this day they have maintained their reputation among the Bedawîn and Fellâhîn of Palestine, so much so that the bathing-place is regarded by all parties as a neutral ground.

pulled down, lest thereby men should become exempt from recourse to physicians. That there are here several different waters, with various medicinal properties, would appear to be a certain fact, for every sick person who comes here now, is obliged each one to immerse himself completely in the waters, thereby to insure that he shall get to that which particularly may heal his disorder. Among the villages near Maâb, also, there is another hot spring, called Hammah.

The LAKE OF SUGHAR (the Dead Sea) is a marvellous place, for the River Jordan and the River of the Sharâh both pour into it, and yet they change the level not at all. It is said that a man does not sink easily in its waters, and that waves do not rise on its surface. With its waters, if a clyster be administered, the same is a cure for many disorders. They have a feast-day for the purpose of thus taking the waters, and it occurs in the middle of the month of Âb (August), when the people, with those who are afflicted with sickness, assemble thereto. In the Mountains of the Sharâh (Edom, or Mount Seir) also, there are hot springs, called Hammah.

In Palestine, during the summer time, every night when the south wind is blowing, dew falls, and in such quantities that the gutters of the Aksâ Mosque are set to run.

There is at Hims (Emesa) a Talisman¹—it is the Wind-vane, and it serves against scorpions. For whosoever takes clay and presses it thereon, by Allah's permission, will obtain a cure for their sting; and the cure is affected by the imprint of the figure on the vane, not by the clay alone. And in the Holy City, too, there is a Talisman against the bite of serpents, the same being the inscription on the marble slab behind the Pulpit of the Great Mosque,²

¹ See above, p. 15.

² Al Bîrûnî (A.H. 390, A.D. 1000) also mentions these inscriptions, which he describes as *lulus naturæ*, not cut in the surface of the stone,

where is cut in the surface the words, 'Muhammad is Allah's Apostle,' and again, 'In the name of Allah the Merciful, the Compassionate.'

The Cities of Solomon—upon whom be peace—are Ba'albakk and Tadmur ; they are among the marvellous sights to see, as likewise the Dome of the Rock, the Mosque of Damascus, and the Harbours of Tyre and Acre.

Syria lies very pleasantly situated. The country, physically, may be divided into four belts. The First Belt is that on the border of the Mediterranean Sea. It is the plain-country, the sandy tracts following one another, and alternating with the cultivated land. Of towns situated herein are Ar Ramlah, and also all the cities of the sea-coast. The Second Belt is the mountain-country, well wooded, and possessing many springs, with frequent villages, and cultivated fields. Of the cities that are situated in this part are ; Baït Jibril, Jerusalem, Nâbulus Al-Lajjûn, Kâbul, Kadas, the towns of the Bikâ' district and Antâkiyyah. The Third Belt is that of the valleys of the Ghaur, wherein are found many villages and streams, also palm trees, well cultivated fields, and indigo plantations. Among the towns in this part are Wailah, Tabûk, Sughar Jericho, Baisân, Tiberias, Bâniyâs. The Fourth Belt is that bordering on the Desert. The mountains here are high and bleak, and the climate resembles that of the Waste ; but it has many villages, with springs of water, and forest trees. Of the towns therein are Maâb, 'Ammân, Adhra'âh, Damascus, Hims, Tadmur, and Aleppo.

Of mountains that serve as lines of demarcation are the

but marked by the natural veins (p. 294 of Sachau's translation of the *Athâr-ul-Bâkiyah*).

Mount of Olives, the hills of Siddîkâ, of the Lebanon, and of Al Lukkâm ; and the very navel of the Holy Land is among the mountains which overhang the coast.

Now on a certain day I was present at the assembly of Abu Muhammad al Mikâlî, the chief Doctor of Law at Naisabûr (in Khûrasân), and thither the jurisprudists were come for discussion. Abu-l-Haitham (one of those present) was asked whether he could give the proof that it was permissible to perform the ¹waterless-ablution, called At Tayammum, with chalk ('Nûrah'). He cited as his warrant the known saying of the Prophet—the benediction of Allah be upon him, and His peace—'Thou, O God, hast made for me the earth as a place of prayer and also as a means of purification,' and, said he, soil of all kinds is included under the word 'earth.'² Retorted the questioner, 'Nay, but the soil of the plain alone is intended, and not that of the mountain.' Then the discussion became great and the talking loud, so that they caused me to wonder at their loquacity. And I said, speaking to Abu Dharr ibn Hamdân, who was one of the loudest of the disputants—'But in truth one must refuse all assent to him who advances such a quibble as does this learned jurisconsult ; for has not Allah Himself—may He be exalted—said in the

¹ The obligatory Ablution before prayer may, according to Muslim law, be performed either by washing with water, or in the absence of water, (as for instance during a journey through the desert,) sand, dry earth, or cinders may be used in its place. This form of the Ablution is technically termed At Tayammum.

² This lengthy argument on an entirely futile point—whether chalk, which they assume to be exclusively found in the hill-country, may be counted as earth ; whether earth must be earth of the plain, or may also be earth of the mountain ; and lastly, whether the Children of Israel could possibly have got into the Holy Land without passing through the mountainous country which hems it in,—all this the Muslim Divines find extremely entertaining and edifying ; and for apology we can only add that it is characteristic of the age and the people.

Kur'ân (chapter v., verse 24, when speaking to the Children of Israel), "Enter ye the Holy Land ;" and is not that same a mountainous country ?' However, Abu Dharr began to argue sophistically, bringing forward matters that in no way refuted the reasoning ; and another jurispruident, one Sahl ibn as Sa'lûkî, even added, 'But see, it is distinctly said "*Enter* ye the land," and not "*Go ye up*," as though the mountain-country were intended.' But after this the matter was allowed to drop (for it was deemed absurd).

Now if anyone say to me, 'Still, none the less, it is written that the way (into the Holy Land) is by Jericho, through which same Allah commanded the Children of Israel to enter the Land ; and Jericho being in the Ghaur and not in the Mountain, that which the Imâm, the son of the Imâm (Sahl ibn as Sa'lûkî), brought forward, was, in fact, the truth concerning the matter ;' then my answer, whereby I will refute this, is after two ways. And first let us take it from the point of view of jurisprudence. It will be conceded that the Holy Land is a mountainous country, and Jericho lies in the plains below, and is counted among its dependencies. Now the Verse of which we are speaking, most clearly refers to Al Kuds (the Holy City), which is Jerusalem, and which is situated in the mountains ; and hence it is beyond the question for us to consider such of the outlying towns as are in the plain or the valleys of the Ghaur. If, however, it be asserted that the Verse has reference to the City of the Giants, which is Jericho, and that it was this which the Children of Israel were commanded to enter : then I reply that the text suffices to both interpretations, and refers both to the entering into the Holy Land, and the entering also into the said City (of Jericho). With regard to the subject matter under discussion, however, the application of the Verse is here restricted to the mountain-country alone ; though in truth it is ever

laudable to read the words of the Kur'ân, understanding them in their most extended signification. Further, it may be pointed out that Allah—may His name be exalted and glorified—has, in His Word, used an expression that enforces the above argument. Namely, in the Verse of the Kur'ân (chap. vii. 33) which says: 'We have made the people who were regarded as weak to be the heritors of the Country of the East and also of the West, which same is the Land that we have blessed;' for we must understand by these lands, both the plain-country of Palestine and its mountains—in fact, the Scripture itself explains (Kur'ân, v. 25): 'Verily, therein is a people who are Giants;' that is, there in the vicinity of the Holy Land.

Now the second way in which I can answer Ibn as Sa'lûkî's argument is from the point of view of topography. Since it is stated that the Children of Israel were commanded to make their entry into Al Kuds (the Holy City) through the City of the Giants, who dwelt in Jericho, which same lies in the valley of the Ghaur, between the mountain-country and the Dead Sea, and that it is not possible for it to be argued that the Israelites were commanded to voyage by ship upon the sea; then there remains no other way for them to have entered the Land except through the mountain-country, as in fact they did, for the Children of Israel journeyed to the Promised Land, passing through the Balkâ province and crossing over the Jordan to Jericho. Thus, he who takes the argument against me is reduced to one of two conclusions: either he must hold that the Israelites were commanded not to enter the mountains of the Holy City, or he must affirm that the mountains both of Jerusalem and of the Balkâ are not held to be within the Holy Land; and he who would seriously make either of these assertions, with him it were more seemly to abandon all discussion.

Now the jurist, Abu Dharr, when I pressed him after this manner, said, answering me : 'Yes ; but you yourself can never have entered the Holy City, for had you done so you would have known that it lies in a plain, and not among the mountains.' But Abu Muhammad, our president in this assembly, immediately corrected and silenced him by stating that I was, on the contrary, a native of the Holy Land.

I have heard my maternal uncle, 'Abd Allah ibn ash Shawâ, relate that a certain Sultan having a mind to take possession of the Dair (or Monastery of) Shamwil,¹ which is at a village lying about a league from Jerusalem, spoke to the owner thereof, saying, 'Describe to me thy country.' And the man answered him : 'My village—may Allah give thee aid—is of the heavens, lying far above the lowlands : poor in soft herbage, rich in oats : hard bread do you eat there, and of crops enjoy no profitable return : tares gain the upper hand, and the almond even is bitter : the husbandman sows a bushel of corn and reaps but the same : this Holy Place, however, is well provided with pits.' And the Sultan cried : 'Be off with you ; we would have naught to do with your village.'

Now, as regards the great chains of Mountains of Syria, there are the following :

JABAL ZAITÂ (the Mount of Olives), which overhangs the Holy City ; and we have already made mention thereof.

JABAL SIDDÎKÂ.—These mountains lie between Tyre, Kadās, Bânyiās, and Sidon. Here may be seen the Tomb of Siddîkâ.² On the middle day of the month of

¹ The present Neby Samwil, a small hamlet of mud hovels, north of Jerusalem. See S. of W. P. Memoirs, iii. 12.

² Yakût in the thirteenth century of our era states that there is in Palestine a village called *Ash Shajarah*, where may be seen 'the Tomb of Siddîk, the son of the Prophet Sâlih—upon whom be

Sha'bân¹ it is the custom for great numbers of the people of the towns around here to make a pilgrimage to this Tomb, and the Lieutenant of the Sultan also is present. It so happened that once when I was sojourning in this part of the country, upon the Friday in the middle of Sha'bân the Kâdî Abu'l Kâsim ibn Al 'Abbâs called upon me to preach before the congregation. In my sermon I urged them to the restoration of their Mosque, and with success, for afterwards this was accomplished, a pulpit being also erected therein. I have heard it related that when a dog in pursuit of any wild animal comes to the boundaries of this Sanctuary, he there and then stops short; and there are other stories told of a like kind.

JABAL LUBNÂN (the Lebanon Mountains) lie contiguous (and to the north of) the Jabal Siddikâ. Their slopes are covered with trees, and fruits fit for eating abound. In many places among the Lebanon Mountains occur little springs of water, where people who come out to pray have made for themselves houses of reeds or rushes. They live on the edible fruits, and also gain money by cutting what are known as the 'Persian reeds,'² and the myrtles, and other such like, which they carry into the towns for sale. But they do not obtain much profit thereby.

JABAL AL JAULÂN (the Hills of the Jaulân).—These lie on the opposite hand to the Lebanon Mountains, over towards Damascus, as we have before stated. Here it was that I met Abu Ishâk al Ballûtî (him of the Oak tree), who was accompanied by forty men, his disciples, all of them dressed in woollen garments (after the manner of the ascetics). These people have a mosque, in which they

Peace.' Doubtless this is the place here mentioned; see above also, p. 2.

¹ See above, p. 78, n. 5.

² The *Arundo donax*.

assemble for prayer. I found Abu Ishâk to be a very learned and pious jurisconsult of the sect of Sufyân ath Thûrî.¹ These people feed themselves with acorns—a fruit that is of the size of the date, but bitter. They split it in half, and make it sweeter by allowing it to soak in water. It is then dried and ground in a mill. In this country also grows desert-barley, which these people mix with the acorn-meal, and therewith make their bread.

JABAL LUKKÂM.²—This is the most populous mountain region of Syria, also the largest in area and the most rich in fruit trees. At the present day, however, (A.D. 985) all this country is in the hands of the Armenians. Tarsus lies beyond these mountains, and Antioch is on our side of them.

THE GOVERNMENT OF SYRIA.—This is in the hands of (the Fatimite Khalif) the Ruler of Egypt. Saif ad Daulah, of the Bani Hamdûn,³ has lately obtained possession of the northern portion of the country.

THE TRIBUTE.—Taxes are not heavy in Syria, with the exception of those levied on the Caravanserais (Fanduk); here, however, the duties are oppressive, as we have mentioned when describing the Holy City.⁴ The property tax

¹ Sufyân ath Thûrî was one of the most celebrated of the ascetics and devotees who made Jerusalem their head-quarters. He is reported to have repeated the whole of the Kur'ân in the Dome of the Rock, during a single sitting, and then to have partaken of but a single plantain for refreshment. He died in A.D. 777.

² These are more particularly the eastern and northern parts of what was anciently known as Mount Amanus. All the Syrian mountains north of the Lebanon, however, are generally included under this name. The Jabal Lukkâm are apparently identical with the Jabal Sikkîn of later Arab Geographers.

³ Saif ad Daulah, the Hamdanide, ruled at Aleppo from A.H. 333 to 356=A.D. 944-967, when he was succeeded by Sa'ad ad Daulah, who again was succeeded by Sa'îd ad Daulah in A.H. 381=A.D. 991. It was Sa'ad ad Daulah who in point of fact was on the throne at the time Mukaddasi was writing.

⁴ See above, p. 37.

(called *Himâyah*) also is heavy.¹ That of the Province of Kin-nasrîn and Al'Awâsim (which is the district north of Antioch and towards the Greek frontier) amounts to 360,000 Dinârs (about £180,000). That of the Jordan Province is 170,000 Dinârs (about £85,000). In Palestine it is 259,000 Dinârs (about £129,500); and from the Damascus Province it amounts to 400,000 Dinârs and a few thousands more (about £200,000). In Ibn Khurdâdbih's Book² I have seen it set down that the State Land Tax (*Kharâj*) of the Kin-nasrîn Province was 400,000 Dinârs (about £200,000); that of the Hims Province 340,000 Dinârs (about £170,000); from the Jordan Province 350,000 Dinârs (about £175,000); and from the Province of Palestine 500,000 Dinârs (about £250,000).³

In its length Syria goes from Midyan of Sha'ib (Jethro) up to the Frontier of the Greeks, and is thirty-nine days' journey. The breadth of the Province varies—that portion lying over against the Hijjâz is narrow, while towards the Northern Frontiers it widens in extent.

¹ *Himâyah* literally signifies 'Protection.' It was an un-canonical tax levied on goods and premises, and of the nature of a 'license,' granting the protection of the State to the occupier and possessor.

² The 'Book of the Roads and the Provinces,' composed by Ibn Khurdâdbih, by birth a Persian, who occupied high posts in the service of the Khalîfs at Baghdad, has been edited and translated by M. B. de Meynard in the *Journal Asiatique* of 1865. Ibn Khurdâdbih flourished under the Khalîf al Mu'tamid, and wrote his book between the years 240 and 260 A.H. = A.D. 854-873.

³ Comparing this with Ibn Khurdâdbih's original, we find the provinces of Aleppo, Emessa, the Jordan, and Palestine given as in our text. The Damascus Province (omitted above) is set down at 400,000 Dinârs, plus a fraction (about £200,000). The sum total of the Land Tax for the whole of Syria therefore would have amounted to about £995,000, while the Tax derived from Property or Licenses was £594,500, making a grand total of somewhat over a million and a half sterling. From other authorities, however, it would seem that Ibn Khurdâdbih's figures are in excess by about one third.

DISTANCES ALONG THE HIGH ROADS.

From Halab to Bâlis is 2 days.¹

From Halab to Kinnasrîn is 1 day.

And it is the same to Al-Athârib.

From Halab to Manbij is 2 days.

From Halab to Antâkiyyah is 5 days.

From Antâkiyyah to Al Lâdhikiyyah is 3 days.

From Manbij to the Euphrates is 1 march.

From Hims to Jûsiyyah is 1 march.

Thence to Ya'âth is 1 march.

Thence to Ba'albakk is $\frac{1}{2}$ a march.

Thence to Az Zabadâni is 1 march.

Thence to Damascus is 1 march.

From Hims to Shamsîn is 1 march.

Thence to Kârâ² is 1 march.

Thence to An-Nabk is 1 march.

Thence to Al-Kutayyifah is 1 march.

Thence to Damascus is 1 march.

From Hims to Salamiyyah³ is 1 march.

Thence to Al Kastal is 2 marches.

Thence to Ad-Darâ'ah the same.

Thence to Ar-Rusâfah is the same.

Thence to Ar-Rakkah is $\frac{1}{2}$ a march.⁴

¹ The Day's Journey, or March (Marḥalah), is stated by Al Muḥaddasi to be of eight and three-eighths Farsakhs (Parasangs) or leagues—that is, about twenty-five English miles.

² Robinson (1852) in his map marks Kârâ as the ancient Chara, and Al Kutayyifah as the site of Thelseæ.

³ Salamiyyah is the ancient Salaminias.

⁴ The stations Al Kastal and Ad Darâ'ah (which latter Ibn Khurdâdhbih writes Az Zarâ'ah) are not marked on any modern map that I can meet with. The distances are given by the last-mentioned authority, in Arab (or Geographical) miles—viz., Ar Rusâfah to Az Zarâ'ah, forty; thence to Al Kastal, thirty-six; thence to Salamiyyah, thirty. Ar Rusâfah, meaning 'The Causeway,' and for dis-

From Hims to Hamâh is 1 march.

Thence to Shaizar is 1 march.

Thence to Kafar-Tâb is 1 march.

Thence to Kinnasrîn is 1 march.

Thence to Halab is 1 march.

It may be counted as a two days' journey from Damascus to Ba'albakk, or to the following towns and districts, namely: to Tarâbulus, Bairût, Saidâ, Bâniyâs, the Haurân District, the Bathaniyyah District, or the town of Adhra'âh.

From Damascus to the further limit of the Ghautah (the fertile plain surrounding the city) or to Bait Sar'â¹ is in either case 1 march.

From Damascus to Al Kuswah is 2 post stages.²

Thence to Jâsim is 1 march.

Thence to Fîk³ is the same.

Thence to Tiberias is 1 post stage.

tion known as the Rusâfah of Hishâm ibn 'Abd al Malik—for there are other towns of the same name—was founded by the Omeyyad Khalif Hishâm (reigned from A.H. 105-125 = A.D. 724-743), who made it his place of residence during the time that Damascus was being ravaged by the plague.

¹ The position of Bait Sar'â I am unable to fix. As far as I know the place is not mentioned by any other Arab Geographer, and I have fruitlessly searched in the works of modern travellers for any hamlet of this name.

² The post-stage, or Barîd, was counted as of two leagues (Farsakhs) in Syria. The Farsakh, according to Al Mukaddasi, is the twenty-fifth part of the degree, or three miles. The Arab mile, which contained 4,000 dhirâ' or ells, may be reckoned at somewhat over the 2,000 yards, and therefore roughly speaking it is the geographical mile or kuot.

³ This is the Biblical Aphek, which is written in Arabic either Afîk or Fîk. 'Aqabah (as below) means the 'Ascent,' and has reference to the steep road or gorge leading up from the Jordan Valley to the Plateau of Jaulân, where Fîk is situated.

From Bâniyâs to Kadas or to Jubb Yûsuf (Joseph's Pit)¹ is in either case 2 post stages.

From Bairût to Saidâ, or to Tarâbulus is in either case 1 march.

From Tiberias to Al Lajjûn, or to either Jubb Yûsuf, Baisân, 'Akabah Afik, Al Jashsh, or to Kafar Kîlâ² is in every case 1 march.

From Tiberias to Adhra'âh or to Kadas is 1 march.

From 'Akabah Afik to Nawâ is 1 march.

And thence to Damascus is 1 march.

From Jubb Yûsuf to Bâniyâs is 1 march.

From Al Lajjûn to Kalansuwah³ is 1 march.

Thence to Ar Ramlah is 1 march.

Or if you prefer, you can go from Al-Lajjûn to Kafar Sâbâ by the post road in 1 march, and thence to Ar Ramlah in 1 march.

From Baisân to Ta'âsir⁴ is 2 post stages, thence to Nâbulus is the same, and thence to Jerusalem is 1 march.

From Jubb Yûsuf to Kariyat al 'Uyûn⁵ is 2 marches.

¹ Jubb Yûsuf is the traditional site of the pit into which Joseph was thrown by his brethren. The tradition was probably based on the erroneous assumption that the neighbouring city of Safed was the Dothan of Scripture (Gen. xxxvii. 17). Jubb Yûsuf lies about mid way between Safed and the northern end of the Lake of Tiberias, and rather more than a couple of miles from the lake shore.

² If Kafar Kîlâ be the K. Kîleh of the S. of W. P. Map, situated a little to the south of the great bend westwards of the Leontes River, it must be *two* days' march, at least, from Tiberias.

³ Kalansuwah occupies the position of the Castle of Plans of the Crusading age.

⁴ Teiâsir, of the 'S. of W. P. Memoirs,' II., 228 and map. It has been suggested as the possible site of Tirzah, once the capital of Israel (Joshua xii. 24).

⁵ Kariyat al 'Uyûn, 'the Village of the Springs,' represents the Biblical Ijon (Αἰών; Ahion) taken and plundered by the captains of Benhadad (1 Kings xv. 20). It is at the present day called Tell Dibbin, but stands in the plain called Merj Ayyûn, between the Upper Jordan and the Leontes River. (*Vide* 'Robinson,' 1852, p. 375.)

Thence to Al-Kar'ûn is 1 march.

Thence to 'Ain al Jarr¹ is 1 march.

Thence to Ba'albakk is 1 march.

This route goes by the name of Tarik al Madârij, 'the Road of Ladders.'

From Al Jashsh to Sûr is 1 march.

From Sûr to Saidâ is 1 march.

From Sûr to Kadas, or to Majdal Salam,² is 2 post-stages; and from Majdal Salam to Bâniyâs is 2 post-stages.

From Tiberias to 'Akkâ is 2 marches.

From either Nâbulus, or Kadas, or Saida, or Sûr, to the Jabal Libnân (Lebanon Mountains), is in every case about 1 march.

From 'Akkâ to Sûr, or from 'Akkâ to Al Kanîsah,³ is in each case 1 march.

From Ar Ramlah to either Jerusalem, or Bait Jibrîl, or 'Askalân, or As Sukkariyyah, or Ghazzah, or to Kafar Sâbâ, by the post-road, is in each case 1 march.

From Ar Ramlah to Nâbulus, or to Kafar Sallâm, or to Masjid Ibrahîm,⁴ or to Arihâ, is in every case 1 march.

¹ 'Ain al Jarr, is now contracted into Anjar. It is a large village in the Biḳâ' Plain, and very near it are the ruins of the ancient Chalcis ad Belum.

² The name is written in the MSS. Majd (not Majdal) Salam, but Mejdal Islîm is marked exactly in this place in the Map of the S. of W. P., and that of Van der Velde has Mejdal Salim. Majd, too, in the name of a place would have no signification, while Majdal is a very frequent appellation, being identical in form and meaning with the Hebrew Migdol, 'Castle.' I therefore, without hesitation, read Majdal for 'Majd.'

³ The present Tell Keniseh, a short distance north of 'Athlît ('S. of W. P. Memoirs,' I., 314). In the opinion of William of Tyre this was the site of the Capernaum of the Gospels, which he and his friends saw fit to place on the shore of the Mediterranean.

⁴ That is Hebron.

From Ar Ramlah to Yáfah, or to Al Mâhûz, or to Arsûf, or to Azdûd,¹ or to Rafh, is in each case 1 march.

From As Sukkariyyah to At Tulail² is 2 marches ; and from At Tulail to Al Ghamr is 2 marches, and thence to Wailah is 2 marches.

From Jerusalem to either Bait Jibrîl, or Masjid Ibrahim, or the Jordan River, is in every case 1 march.

From Jerusalem to Nâbulus is 1 march ; and from Jerusalem to Arihâ is 2 post-stages.

From 'Askalân to Yáfah, or to Rafh, is in each case 1 march.

From Ghazzah to Bait Jibrîl, or to Azdûd, or to Rafh, is in every case 1 march.

From Masjid Ibrahim to Kâwûs³ is 1 march, and thence to Sughar is 1 march.

From Kafar Sâbâ to Kalansuwah is 1 march.

From the Jordan River to 'Ammân is 1 march.

From Nâbulus to either Arihâ, or to Kafar Sallâm, or to Baisân, is in every case 1 march.

From Arihâ to Bait ar Râm⁴ is 2 post-stages ; and thence to 'Ammân is 1 march.

From Sughar to Maâb is 1 march.

And from Sughar to Wailah is 4 marches. This last road, as well as that from As Sukkariyyah to Wailah, both

¹ The Biblical Ashdod.

² At Tulail, 'the Hillock' is not marked on the maps.

³ Kâwûs, as the name of a place, does not occur on any map, nor is it mentioned, as far as I am able to discover, by any Arab geographer except Muḩaddasî ; furthermore, the reading of the name is not unlikely to be corrupt, for the diacritic points are wanting in some of the MSS. Hence Mons. C. Ganneau would propose to read (after making a change in the diacritical points) for Kâwûs, Zu'airah (al Faukah), which is a village situated at about this point, according to the map given in Bâdeker.

⁴ The present Tell Râmeh ?

lie through a wild barren country, which, though counted as part of Syria, is in truth the Arabian Desert.

From 'Ammân either to Maâb, or to Az Zârikâ,¹ is in each case 1 march.

From Az Zârikâ to Adhra'âh is 1 march, and from Adhra'âh to Damascus is 2 marches.

From Kaisâriyyah to either Kafar Sallâm, or Kafar Sâbâ, or Arsûf, or Al Kanîsah, is in every case 1 march.

From Yâfah to 'Askalân is 1 march.

¹ In the text twice so spelt. But without doubt the town round the present Kal'ah Zarkâ, on the Zarkâ (or Jabbok) River, is the place intended. In his introductory chapter, when enumerating the homonyms, our author mentions particularly 'Az Zarkâ, a town on the Damascus (Pilgrim) Road.'

APPENDIX,

CONTAINING SOME FURTHER NOTES BY
COLONEL SIR C. WILSON, K.C.B.

PAGE 1.

JEREMIAH'S Cistern is possibly the place mentioned by Antoninus and Theodosius, the underground cistern in the Haram Area, now known as the 'Well of the Leaf.'

PAGE 2.

The Oratory of Zacharias may have stood over the place in the Haram Area where blood-stains were pointed out to the Bordeaux Pilgrim. St. Jerome says that the stains might be seen at a place lying between the ruins of the Temple and the altar near the gate which leads to Siloam.

PAGE 5.

The Cave of the Seven Sleepers is still shown on the side of Jebel S'hab al Kehf, a prominent hill about five miles from Tarsus; at its mouth is a tree covered with rags, and near it is a small mosque built by the mother of the Sultan Abd al Aziz. It is a celebrated place of pilgrimage, and a visit to it is looked upon as certain to be efficacious in fever-cases. The 'Tomb of Dakyânûs' is perhaps the celebrated 'Dunuk Tash.'

PAGE 20.

Fragments of the old Mosaic work and Arabesques may, at the present day, still be found on the walls of the great mosque at Damascus, but neither in design nor execution can these compare with the mosaics in the Dome of the Rock at Jerusalem. The faience of the Damascus Mosque is, as a rule, similar to that found on the walls of the Dome of the Rock, while the inlaid marble work is similar to that in the Aksa Mosque. The mosque gates (as described on p. 19 of the text) are still covered with very beautifully worked copper (or brass) plates. Perhaps the difficulty with regard to the Bâb as Sâ'ât may be due to an error on the part of Mukaddasi, arising from the existence of the *Kubbat* as Sâ'ât in the eastern half of the Mosque Court. The *Kubbat* is a little octagonal building containing (in 1865) some old clocks, run down and useless. The *Kubbat al Kuttub* was possibly the Baptistry of the old church. Perhaps the Bâb as Sâ'ât should have been Bâb az Ziyâdeh; there is a break in part of the wall there, in the style of the masonry. The gate leading into the Maksûrah (p. 22) appears to have been the Great Gate in the south wall, now closed, over which is the well known Greek inscription, 'Thy Kingdom,' etc.

PAGE 34, NOTE 2.

Karyet al 'Inâb would appear to be situated at too great a distance from Ramlah to be identified with Bâli'ah, and the road to this last would go through the 'Jerusalem Gate.'

PAGE 38.—THE GATES OF JERUSALEM.

(1) *Bâb Sihyân*.—The original Sion Gate lay probably to the east of the modern gate of the same name, and at

the end of the street coming straight down from the Damascus Gate; it was also called 'Gate of the Jews' Quarter.'

(2) *Bâb at Tih.*—The Modern Dung Gate, or thereabouts; being on the natural road down the Tyropœon, which goes through the Wâdî an Nâr to the wilderness of Judæa.

(3) *Bâb al Balât* most probably opened in the west wall between the present Jaffa Gate and the south-west angle, and led to the open space which is now the garden of the Armenian Convent. One of the gates of old Jerusalem stood near here, or maybe *Bâb al Balât* was the gate which is known to have existed not far from the Golden Gate, in the east wall.

(4) *Bâb Silwân* was the Double Gate, in the wall under the Aksâ Mosque, which is mentioned as the gate leading to Siloam by Antoninus, and was open in early Christian times.

(5) *Bâb Jubb Armiyâ* probably lay a little to the west of the present *Bâb az Zahireh*.

(6) *Bâb Arthâ* was either the modern St. Stephen's Gate or the ancient gate, now closed, which opened near the Golden Gate; more probably the former, for the old Roman road to Jericho had not, in Mukaddasî's days, yet fallen into disuse.

(7) *Bâb al'Amûd*, Damascus Gate.

(8) *Bâb Mihrâb Dâûd*, Jaffa Gate.

PAGE 39.—THE THREE GREAT TANKS IN JERUSALEM.

These are (1) Birkat Bani Israil, as at present; (2) Birkat Sulaimân, near St. Anne's Church, now filled in (tradition ascribed these two pools to Solomon); and (3) Birkat 'Iyâd, the Pool of Hezekiah, now Birkat Hammâm

al Butrak. The Pool Burâk (mentioned in note on p. 40) is quite modern, and down to the times of the Latin Kingdom a road ran under Wilson's Arch, where the pool has been dug.

PAGE 46.—GATES OF THE HARAM AREA.

Mukaddasî's Bâb Hittah must be the modern Bâb al 'Atm; and his gate of the Birkat Bani Israil, the present Bâb Hittah. The two gates of the Prophet Muhammad are the Bâb al Maghâribeh and 'Barclay's Gate,' one being above the other. The gate of Mary's Oratory is perhaps the gate or doorway recently found in the eastern wall of the Haram Area, or else the Single Gate in the southern wall; the Mihrâb Maryam is still shown at the south-east angle. The Hâshimite, Al Walid, and Umm Khâlid gates are the Bâb Nâthir (known also as Bâb 'Alâ ad Dîn al Bosrî), Bâb Hadîd, and Bâb Kattânîn, but it is difficult to identify each individually. The gates of the Sarai and of the Place of Ablutions are small and modern openings.

PAGE 47.

The Mihrâb Maryam is at the south-east angle of the Haram Area, in the 'Chamber of the Cradle of Jesus.' The Mihrâbs of Zachariah and Al Khidr are in the Aksâ Mosque; 'Jacob' is probably he who is now referred to as 'John,' and a 'Makam al Khidr' is also found in the cave of the Dome of the Rock. The 'Place of the Kaâbah' is perhaps the slab shown as the tomb of Aaron's Sons in the Aksâ Mosque. The 'Place of the Bridge as Sirât' is now pointed out near the east wall of the Haram Area, where a projecting column marks the spot.

PAGE 59.

The present ruin of the church of St. George at Lydda is a crusading building, but perhaps on the site of the older church.

PAGE 60, NOTE 5.

Kafar Sallâm appears to be the modern Râs al 'Ain, the Antipatris of the Bible, and the Castle Mirabel of the Crusaders.

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